

# B'NAI BRITH MAGAZINE



HENRY M. BUTZEL  
One of those citizens who are called ideal  
(See Page 371)

THE NATIONAL  
JEWISH MONTHLY

*\$1.00 a Year*

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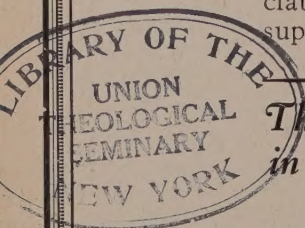
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# THE B'NAI B'RITH MAGAZINE

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## Jewish Calendar

5689

1929

Rosh Chodesh Shevat.....Sat., Jan. 12  
Chamisha Oser B'Shevat.....Sat., Jan. 26  
\*Rosh Chodesh Adar (1).....Mon., Feb. 11  
\*Rosh Chodesh Adar (2).....Wed., Mar. 13  
Fast of Esther.....Mon., Mar. 25  
Purim.....Tues., Mar. 26  
Rosh Chodesh Nissan.....Thurs., Apr. 11  
First Day of Pessach.....Thurs., Apr. 25  
Elzth Day of Pessach.....Thurs., May 2  
\*Rosh Chodesh Iyar.....Sat., May 11  
Lag B'Omer.....Tues., May 28  
Rosh Chodesh Sivan.....Sun., June 9  
Shavuoth.....Fri., June 14  
Sat., June 15  
\*Rosh Chodesh Tammuz.....Tues., July 9  
Fast of Tammuz.....Thurs., July 25  
Rosh Chodesh Ab.....Wed., Aug. 7  
Tisho B'Ab.....Thurs., Aug. 15  
\*Rosh Chodesh Elul.....Fri., Sept. 6

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Rosh Hashonah.....Sat., Oct. 5  
Fast of Gedalia.....Mon., Oct. 7  
Yom Kippur.....Mon., Oct. 14  
Succoth.....Sat., Oct. 19  
Sun., Oct. 20  
Shemini Azereth.....Sat., Oct. 26  
Simchas Torah.....Sun., Oct. 27  
\*Rosh Chodesh Chesvan.....Mon., Nov. 4  
Rosh Chodesh Kislev.....Tues., Dec. 3  
First Day of Chanukah.....Fri., Dec. 27

NOTE: Holidays begin in the evening preceding the dates designated.

\*Rosh Chodesh also observed the previous day.

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## Among Our Contributors

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ISRAEL COHEN is an author, living in London. He is a former Political Secretary of the World Zionist Organization, and has had several books published.

MAYER LIPMAN, a recent graduate of the Hebrew Union College, is Rabbi of Temple Beth-El, Chicago. He is making a special study of the relation between Judaism and modern science.

I. L. WOHLMAN is the Tel Aviv correspondent of the B'NAI B'RITH MAGAZINE.

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# Editorial Comment

## The Old, Old Story

**T**HAT which has occurred in Palestine is another chapter in a timeless story. The Jew has been a sacrifice on the altars of hate in all the times in almost all the lands of the old world. Burned in Spain and Portugal, butchered in Germany, France, and England by the crusaders, bludgeoned in pogroms in Russia and Poland, the wanderer said at length, "I will go home. In the Holy Land is home. I will be safe at home, under my own tree, amid the blessed shades of my fathers I will be safe. I will return and the land shall give milk and honey again for me, and the shadows of my enemy's hand will not be on my head."

The wanderer returned from all the lands of oppression and the burning and the butchery seemed an evil dream that had passed; and he sat under his own tree, and the land of his fathers gave him good harvests for his labor. Oh, he said, let the old men cry for the past at the Wailing Wall. His eyes were lifted to the golden dawn of a glamorous future.

This was home! He built his house. He planted his trees. He sang his songs in the field, rejoicing. Home! Home, after the bitter adventure of the burning and the slaughter and the persecution. . . . The hand of his enemy was no more like a shadow forever on his head. . . .

\* \* \*

It was the Sabbath and rest was on his hands after the labor in the fields, and he had sanctified the day, and peace rested in his heart, and the Sabbath was on the land and on the hills. . . .

And it was toward evening that he went to his door and saw the shadow of his enemy's hand on the threshold. . . . It had followed him after all the years. . . . And he heard the cry for his blood that had so terrified him in the Spanish time, in the crusaders' time, and in the Russian time. . . . And a hand fell upon him and his blood was on the threshold. . . .

\* \* \*

Oh, the Wailing Wall now is in the hearts of all the Jews of the world and they cry to the Most High, "Where is peace for the afflicted of our people? And where may he go from the hate of his enemy? Even from the lands of his enemy it follows him to the home of his fathers. After the long wandering he comes to content and says, 'Here I will abide and be safe from my enemy and lo, when he has rested awhile the enemy comes to his doorstep. Where, O Lord, is peace for Thy afflicted?'"

We raise our voices in protest to governments. Governments, we say, must stop this murderous fury of hate. Governments must summon soldiers to put down this fanaticism.

But governments can only suppress and not destroy hate; they can overawe it but cannot, like some conjuror, charm it away. We may as well ask governments to abolish volcanoes.

And so we come again, as always, to our question marks.

What next? And whither? And why?

## A Supreme Court Justice

**I**N DETROIT last month the appointment of Henry M. Butzel as one of the Justices of the Supreme Court of Michigan seemed one of those perfect fitnesses. There was attached to it none of that "political significance" that is so often discovered when a governor appoints a citizen to the Supreme Court; to the people of Detroit, Henry M. Butzel was a man whose qualities as lawyer and citizen were sufficient to place him far outside those considerations that have to do with "political significance."

It was pointed out that Henry Butzel was the sort of man of whom public life needs more.

He had been active in the social community of Detroit in nearly all his adult years. The Bar Association of Detroit had called him to its presidency for two successive terms. He had been instrumental in founding the Legal Aid Bureau of Detroit, for as a lawyer he was concerned not only with his own well-to-do clients, but the rendering of justice for the poor was on his conscience also.

He had never held political office, but had never missed an opportunity to give civic service. Jewry had seen his devotion, and he had been a member of the American Jewish Committee from its beginning. He had been one of the organizers of the United Jewish Charities of Detroit, and had served as one of its trustees for many years and as its president for a period. Temple Beth El had honored him with its presidency.

He served the Detroit community in many causes and at the age of 58 has come to be regarded as one of those citizens who are called ideal.

It fell that one of the Justices of the Supreme Court died, and the governor looked about for a successor. To the mind of Henry Butzel it did not occur even to desire appointment, for he had never wanted or sought public office; nor did it occur to his friends to seek it for him, since they knew that he had always preferred to do his public duties in private life.

The governor desired a man who had "a broad and understanding outlook upon life," a lawyer who "will help our courts to keep the law abreast of the times and prevent the dead hand of precedent from strangling our industrial and social growth."

He asked Henry Butzel to accept appointment as Justice of the Supreme Court and, giving up a rich law practice, Henry Butzel accepted. He is the first Jew to be so honored in the entire 100 years' history of the commonwealth of the State of Michigan. He had been counsel for the Fisher Body Corporation, the Truscon Steel Company, the Detroit branch of the Federal Reserve Bank, and other institutions of industry and commerce.

\* \* \*

## The New Peace in Israel

**W**ITH brotherly handclasping, with fraternal embracing and joyous weeping, the joint Jewish Agency was ratified last month at Zurich and thereby Zionist and non-Zionist unite to further the development of Palestine.

Stood Chaim Weizmann, President of the World Zionists, and Louis Marshall for the non-Zionists, holding hands, while Jews of the nations—Zionists and non-Zionists—came marching to the platform to sign the constitution of the Agency. But peace was not born without labor and there were daily debates until far into early morning hours while Zionists stubbornly battled for and against every clause.

And, having been ratified, the Agency forthwith became a reality with Felix Warburg as chairman of the first meeting. The election of Weizmann as President followed, while Marshall is chairman.

This consummation is proclaimed by the Jewish press and leaders as one of the decisive events of Jewish history but only the future can evaluate its importance to Israel. It was, indeed, a lovely demonstration of peace in Jewry, but there remains the obligation to keep the affectionate pledges that were made in the dramatic hour of ratification.

Zionist and non-Zionist are united on the proposition to cause Palestine to flow again with milk and honey and to make it fertile for Jewish culture; but there survive the fundamental differences.

The non-Zionist thinks of Palestine as one of the places of refuge to which homeless Jews may go, and believes it to be the duty of the Jews of the world to make the place as comfortable and gainful as possible for their brethren.

The Zionist thinks of Palestine as the national Jewish homeland in which the Jew may in time, by reason of numbers, gain political dominance.

In the years of the near future these fundamentals will not arise to disturb the peace of Zurich. The Agency will be concerned with problems of agriculture, industry, health, education, and immigration, and in the solution of these problems there ought not to be any but perfect harmony.

Thus the brethren will walk together through the years of reconstruction, but it is interesting to speculate on what they will do when they come to the cross-roads where Zionists may desire to advance toward political action.

\* \* \*

### ***The Romance of Bernhard Baron***

THERE died in London last month Bernhard Baron, age 78. He told the story of his life in a few words at an assembly of his workmen:

"I was born in Russia, at Brest-Litovsk. That was in 1850. . . . Then as a young man I went to America. I had nothing in my pocket when I got there. However, I got to work without any waiting—\$4 a week—and saved \$2.50 of it. I worked, oh, how I worked, and I went on saving; every week I saved. I saved because I wanted independence; because I wanted to have a business of my own.

"After I had been 30 years in America, I came to England. I had invented a machine for making cigarettes. I brought it to England. Then I heard of a small tobacco business that was for sale. I bought it. For five years I made no profits. In the sixth year I made 11,000 pounds, and after that—well, every year more, until now. . . . Just a young man with nothing in his pocket and now this factory, 3,000 people employed—and happy—a million and a half pounds given away—all my family, sons, grandsons, rich and happy—and myself feeling now old, used up, tired, old, not well."

Such was Bernhard Baron, and his own story was self-revealing: A simple-hearted man, proud of what he had done with his life, but not self-centered. He regarded his possessions with a social conscience; his relations with his workers caused him to be honored as a member of the British Labor Party; he was one of the prodigious givers of England and his giving was for Jew and non-Jew alike.

\* \* \*

### ***About the Payment of Pledges***

IT HAS become necessary for David Brown to call on the Jews of America to pay the pledges they made. Oh, the heart of Jewry was touched several years ago by the plight of their brethren in Eastern Europe. And so the Jews of America pledged their gifts with such a generosity as was not seen even in all the generous years of the war.

But, it seems, the goodness of the human heart forgets its object sometime. We are like children, intense in an enterprise one moment and turning to another the next, quite forgetting. Besides, we have been so busy with our own affairs, making money, building our houses, getting new cars, seeing our children well established.

And so, it appears, many have forgotten the pledges they made, and now comes Mr. Brown to admonish them.

"Let me make it very clear, my good friends, that the economic conditions of our people abroad are in many cases worse today than they were five years ago, and that the cry coming to us is as great today as it ever has been in the history of our great effort.

"I can see only one reason why our collections have dwindled almost to nothing and that is an assumption that the same measure of prosperity which we are enjoying in this country is being enjoyed by the Jews in other parts of the world who have been dependent upon us for the past years."

\* \* \*

### ***The Christian Children of Mendelssohn***

MOSES MENDELSSOHN led the Jew from the Ghetto. It was he who translated the Pentateuch into German that the Jews might become familiar with the language of their neighbors and cease to be a people apart. And the Jews followed the course he set and the German Jew came to sit at the table of German culture.

The Jews were then—it was the 18th century—still under heavy civil disabilities in the lands of Europe. Mendelssohn raised his voice for manhood rights for the Jews and he was among the first to strike at their shackles. He stands foremost among the modern prophets of Israel.

Now it falls that this month marks the 200th anniversary of the birth of Moses Mendelssohn and Jews everywhere observe the occasion. His direct descendants who live in Germany are duly proud of the services of their ancestor to liberty and enlightenment and felt they owed it to the great name that they bear to observe the anniversary of his birth in an appropriate manner.

Under the leadership of Franz Mendelssohn, the President of the Berlin Chamber of Commerce, they assembled in considerable numbers and lo! it was seen that every one of them was a Christian! Their forefather had set them free from the ghetto and they had gone all the way out of Judaism.

They resolved to establish a permanent Mendelssohn memorial of a quarter million marks to be used for scientific purposes. They placed it in the hands of Professor Adolf von Harnack, the Christian theologian, who is to administer it.

\* \* \*

### **Concerning Emile Berliner, The Jew**

TO BE a Jew may mean one of several identities. For example, the Jew, Emile Berliner, the late inventor, called himself agnostic. Born in an Orthodox Jewish family and once a teacher in a Jewish religious school, he in later years abandoned the communion of the synagogue.

As an agnostic he was not of the militant variety that says, "I don't know and I challenge all and sundry who believe there is a God." Emile Berliner's agnosticism was humble.

"I simply do not know," Emile Berliner said, adding that by intellectual humility one might learn more.

So he stood apart from the Jewish faith, not as one scorning it, but as one wondering about the merits of all faiths.

But he was Berliner the Jew. If he could not stand on religious ground with other Jews, he could make common cause with them in enterprises relating to the welfare of the Jews as a people; and he did, not only identifying himself actively with Jewish causes in Washington but also contributing generously.

From religion he stood aloof to the last and was buried in a non-Jewish as well as non-sectarian cemetery, without benefit of clergy.

\* \* \*

### **The Armenians Want To Be Jews**

A STRANGE report comes out of Warsaw. It is related that to that city lately have come emissaries from the Armenians to learn the ways of the Jews in order that the three million Armenians may prepare to enter the House of Israel.

These Armenians seem to be a hardy people, willing to trade a comparatively easy persecution for a far more difficult one, if this story be true. In the past 30 years the world has from time to time been shocked by the sufferings of Armenians at the hands of Turks; and, indeed, there have been occasions when Armenia became a shambles.

But the Armenians have suffered only for a generation, while the sufferings of Jews begin with Pharaoh and continue even unto our time. The Armenians suffered but, at least, had the sympathy of all mankind; when the Jew wept he wept alone.

The conscience of the world protested for the Armenians, but only an occasional conscience has spoken for Jews.

The long-suffering Polish Jews to whom, according to report, these Armenians have come for counsel, should advise them to stick to their own happier lot.

\* \* \*

### **This Freedom Among Lithuanians**

IN THE czar's time when the Lithuanians were a subject nation, Lithuanian Jews enjoyed a comfort that was rather unique. If elsewhere in Russia hot winds of anti-Semitism blew and at times consumed Jews, in Lithuania Jews were comparatively free in the pursuit of life and happiness, if not liberty. And who had much of liberty in Russia, anyhow?

Then the czar's yoke was broken and Lithuania became a free Republic but, alas, it seems that freedom is not a state of being that can be created by an edict; its enjoyment springs from a grace of character that is in those who deserve to be free.

It is sad to see Lithuanians lacking in that grace; they are using their liberties to perpetuate the only anti-Semitic excesses in evidence in Europe at the present time. A reign of terror exists in Lithuania and the lives of Jews are not safe on the streets of its cities. Jews have been murdered and Jews have disappeared and Jews have been publicly beaten by gangs, either with the acquiescence or the active connivance of the police.

Unhappy Lithuania, that gained the name of freedom which is like a corpse, lacking the spirit.

\* \* \*

### **Feeding the Soul of the Jew**

WE American Jews think we provided only bread for the brethren in Europe in the distressful years. Our bread saved countless lives but with our bread went also sustenance for the Jewish spirit.

With one hand we offered food and with the other Jewish learning. Relief had not only to do with the needs of the body, and so, under the auspices of the Joint Distribution Committee, there was organized a Cultural Relief Committee.

This committee felt it was "hardly worth the effort to save the body of the Jew if his soul be left to perish in an abyss of ignorance, and that without proper education Jewish youth would surely be lost to their people."

The Cultural Relief Committee followed those who were offering relief for the Jewish body and wherever Jewish education had fallen into wreck, there Jewish schools were established. And wherever the emissaries of this committee went, they were welcomed even more eagerly than those who had brought bread.

For the people said likewise: "Wherein does it profit us to survive save as Jews?"

A report presented by the Cultural Relief Committee shows that \$3,000,000 of American funds has been expended for Jewish education in Poland, Lithuania, Czechoslovakia, Hungary, Austria, Roumania, Latvia and Palestine. The number of schools established is 2,031 and the number of pupils served is 245,835.

\* \* \*

### **A Layman Speaks In the House of Israel**

LAST month we summoned the voice of the Jewish layman to make itself heard in the congregation of Israel. The layman has, in fact, generally been a lay figure in the congregation, silent, save on those occasions when the rabbi is to be criticized. He has been content often to leave Judaism in the keeping of the rabbi, but if Judaism is to live, its life is in the hands of the layman and his voice must be its voice. The rabbi is the interpreter, the light-giver.

Having these things in mind, we are pleased this month to hear the voice of a layman addressing rabbis and congregations. It is Alfred A. Benesch of Cleveland speaking and he offers an enlightening statement on what he, the layman, thinks about temple services. And we delight to present it in the page in which "Our Readers Have Their Say."

This magazine would like to serve thus every month as the mouthpiece for the voice of the layman, as a forum in which the layman may have his say.

# A Cross-Section of Jewish Life

A NEW non-sectarian national organization has been born in this country. It is composed of the 10,000 Jewish women in New Jersey who, a few months ago, seceded from the Order of Eastern Star because of the ritual, which practically committed them, they claimed, to Christianity.

The new organization will first attempt to become state-wide, then national, and will be affiliated with Masonry. Members of the Eastern Star will be eligible, as will others regardless of race or religion. The organization declined Hadassah's invitation to affiliate with that body, since it wishes to remain non-sectarian as well as to expand its efforts in more than one direction.

\* \* \*

THE first movement of its kind in the history of the world has been started by Jewish immigrants to this country. They are forming a fund to rebuild the distant towns of their birth for the relatives they left behind. In other times immigrants settled down comfortably in their new lands and soon their birthplaces were forgotten so far as material aid was concerned, but this "Landsmanshaften" is different. Their representatives form the "Home Town Department" of the Ort.

\* \* \*

DR. ERNEST LOEWINGER, a well-known physician in Chicago, a forceful writer on social and political problems, and a long-standing and active member of the B'nai B'rith, has been chosen as the representative of American Hungarian Jews on the National Board of Governors of the National Federation of Hungarians of America. This organization is a civic, cultural, social, and philanthropic body which embraces practically all Hungarian churches, societies, clubs, and newspapers of the United States and Canada. Its outspoken intention is to assist in a peaceful revision of the Peace Treaty of Trianon of 1920, which the organization claims has done a grave injustice to the old Hungarian racial, political, and economical unit in Central Europe. Dr. Loewinger was recommended by prominent Rabbis and Jewish organizations for his post on the Board of Governors, which consists of nine of the outstanding Hungarians in the United States, and which has equal representation for every important religious denomination.



EMMA REDELL

*She fulfilled Dr. Bogen's prophecy*

NEARLY ten years ago a group of distinguished people impatiently paced the dock in New York City, awaiting the return of the late Dr. Boris D. Bogen from the battlefields of Europe, where he had been carrying on the reconstruction work of the Joint Distribution Committee. A young girl also was awaiting the arrival of the boat, but no one seemed to notice her. The Hon. Herbert H. Lehman, now Lieutenant Governor of the State, was there.

When Dr. Bogen landed he hastily greeted his friends and then pushed his way to where the young girl was standing. "Come over here, my child," he cried in his characteristic, fatherly manner. "I want you to meet our great leader, Colonel Lehman."

Taking her by the arm, Dr. Bogen turned to Col. Lehman. "This is our future prima donna," he said. "Some day American Jewry will be proud to count her amongst their own. She possesses the most beautiful dramatic soprano voice I have heard."

And now Dr. Bogen's prophecy has come true. On October 16, in Carnegie Hall, New York City, this girl, who is Mrs. Joseph Marcus, but who retains her maiden stage name, Emma Redell, will make her debut as a concert artist in this country.

Dr. Bogen first heard her sing at his home in New York. Later he heard

her often, for she donated her services at many rallies of the Joint Distribution Committee during the perilous years following the war. In 1922 she sailed for Vienna, and for nearly eight years sang on the leading operatic and concert stages of Germany, Austria, Hungary, and Czechoslovakia, as well as in Budapest and in Johannesburg, South Africa.

Miss Redell is a native American, but her great grandfather was a cantor in Vilna; her grandfather on her father's side was a cantor at Koenigsberg and other places. Miss Redell's genius is thus both American and Jewish. She is not only an accomplished singer, but a talented writer on musical subjects, many of which have appeared in Musical America.

\* \* \*

A NUMBER of capable women throughout the United States are devoting special consideration to the needs of the Jewish farmer's family in this country, according to a statement issued by Mrs. Elmer Eckhouse, National Chairman of the Department of Farm and Rural Work of the National Council of Jewish Women.

\* \* \*

OFFICIAL information received by Hias from Washington shows that 15,886 Jews from practically all parts of the world entered the United States from July 1, 1928, to June 30, 1929. Most of these new arrivals were given immigrant aid by Hias at its New York headquarters or through its various branches in other cities.

\* \* \*

SALMON O. LEVINSON is now generally recognized and honored all over the land as the real originator of the "Kellogg Peace Pact." Last month this fact was tacitly admitted by high official circles when Mr. Levinson was the only purely private citizen at an otherwise wholly official affair in Washington, attended by the President and the Secretary of State. The occasion was the celebration of the coming into force of the Peace Pact.

\* \* \*

THE Poale Zion, Zionist Labor Party, is responsible for the creation and maintenance of 200 Yiddish schools and a Jewish Teachers' Seminary in the United States, it was reported at the eighth international conference of the organization in Berlin. Members for Jewish labor groups in Europe, Palestine, and the United States participated.



The highest known amount to be received by any synagogue cantor will be paid to Rev. Mordecai Hershman, who will sing at the Yom Kippur services in Metropolitan Opera House, Philadelphia, next month. The sum is \$16,000. Above, Rev. Hershman (left), is signing the contract with Max Romm, of the Philadelphia Cantor's Bureau.

**K**ASHRUTH boards in Greater New York want special district attorneys appointed in all counties of the state where considerable Jewish groups live, in order to enforce more strictly the New York State Kosher Law. A resolution to this effect was adopted at a conference in New York City last month. Other recommendations included a uniform method of marketing kosher foodstuffs and kosher meat, and the establishment of a chemical laboratory.

**T**HE critics who mocked at Dr. Max Gerson of Bielefeld, Germany, when he was experimenting with rigid diet as a cure for tuberculosis, have ceased clacking their libelous tongues, for Professor Sauerbruch has now proved beyond question the truth of the famous Jewish scientist's discoveries.

An American philanthropist, who wishes to remain anonymous, has placed at Dr. Gerson's disposal a large sum of money for the erection of a sanitarium at Wilhelmshehe, near Cassel. The new sanitarium will contain 100 beds.

**M**ONTREAL, Canada, is preparing for a \$600,000 campaign to build a Jewish hospital. The campaign is expected to open September 22 under the general chairmanship of Allan Bronfman. The Montreal Lodge of B'nai B'rith and many other Jewish organizations have volunteered to aid in the drive.

**A** JEWESS is the first woman ever named a member of the Berlin City administration. She is Clara Israel, and she is a member of the City Council.

**D**R. LEWIS H. TERMAN of Stanford, Cal., has been testing the intelligences of 1,000 gifted children to obtain material for a book. His research shows that of all national groups the Jews are far in the lead when it comes to talent. In general, boys are slightly more gifted than girls, he found.

**L**OUIS B. MAYER, of the Metro-Goldwyn-Mayer movie triumvirate, nonchalantly refused the appointment of Ambassador to Turkey when President Hoover offered it to him. He's too busy, was his reason.



A scene in Hamilton House Settlement

**I**N New York City, in the heart of the Italian, and therefore Catholic, quarter, a group of Jewish women sponsors Hamilton House Settlement, where children of the neighborhood are provided with healthful, stimulating recreation. During the entire year the organization hires a complete staff of visiting nurses who care for the health of the youngsters who otherwise would be forced to play in the streets. All of this service is free. A multitude of pleasant activities are provided, including a play school during the summer and club life in the winter. Weary mothers are thus relieved from the too strenuous care of their little ones after school hours, and the children themselves profit immensely from such associations.

**F**OR generations the Jewish communities of Roumania have been organized in a manner eminently satisfactory to themselves. But now the Maniu government, in spite of the opposition of Jewish leaders, has succeeded in getting legislation through the Roumanian Parliament which gives any Jewish group the right to form a religious congregation. Jewish leaders claim this will result in chaos for Jewish communal life in Roumania.



Albert D. Ottinger, former Attorney General of New York state, is shown above addressing a banquet in Moscow which was given in his honor. He is one of a group of Americans who have been making a comprehensive study of industrial progress in Russia under the Soviets.

RABBI JAMES G. HELLER, spiritual leader of the Plum Street Temple, Cincinnati, has recently been honored by having one of his musical compositions selected for publication by the Society of the Publication of American Music, an organization to aid American composers in the publication of chamber music, the public sale of which is so small that few regular publishers would attempt it. Rabbi Heller, during a vacation on the sea coast of Maine two years ago, wrote a series of three numbers, each one descriptive of a different mood of the ocean. Technically, he was interested in trying to use two violins, viola, and a cello in order to create color.



*Rabbi Heller*

The Secretary of the Society, hearing that Rabbi Heller had written this suite for a string quartette (it was played by the famous Heermann Quartette of Cincinnati), asked him to submit it. About ten compositions were submitted, and Rabbi Heller's was one of the successful two, which will be published in October. It bears the title, "Three Aquatints for String Quartette, Opus 1."

JEWS in Harbin, China, who for a time feared a pogrom as the result of the Russo-Chinese railroad dispute, are in no danger, according to word received in America by the Hebrew Sheltering and Immigrant Aid Society.

THE Academy of Pontifical Sciences in Italy, which has never admitted a Jew in its long history, has at last broken that tradition with the election to membership of Dr. Tullio Levi-Civita, professor of mathematics at the University of Rome. Pope Pius XI and many cardinals are members of this academy.

SAMUEL X. GAYLORD, of Detroit, has given \$200,000 for the establishment of the Gaylord Foundation. This organization will contribute to the educational and recreational life of Jewish youth of Detroit.

IN 1922 Walter Rathenau, German Jewish statesman, was assassinated in Berlin by anti-Semites. Now the Berlin City Government has decided to honor his memory by renaming a fountain monument in the people's

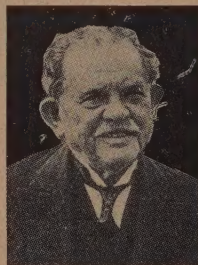
park, Rehberg, the Rathenau Fountain. It is to be decorated with an artistic relief, representing the Rathenau, father and son.

AFTER 40 years as Rabbi of the East London Synagogue, where he acquired the soubriquet of "Jewish Bishop of Stepney," Rabbi Joseph F. Stern, now the Temple's Rabbi Emeritus, has been honored by King George with the title of Commander of the Civil Division of the Order of the British Empire, in recognition of his social work in East London.

POOR families and welfare institutions of Jewish communities in Italy will be benefited by a gift of 50,000 lire. The gift was made by Jewish residents of Turin to Mussolini, who announced he would set it aside for Jewish welfare work.

BERNHARD BARON, who rose from humble birth in Poland to become Great Britain's tobacco king and one of the greatest Jewish philanthropists of the United Kingdom, died in Brighton last month at the age of 78. It is estimated that he gave away \$10,000,000 to charity during his lifetime.

His will, which disclosed that \$5,000,000 more was to be left to charity, directed that one-fifth be donated to Jewish charities and four-fifths to Christian and undenominational charity organizations. His reason for this allotment was that he "loved his Christian brethren as much as his Jewish brethren." Mr. Baron was about to be made a Peer for his services to the Labor Party, now in power in England. His funeral was attended by 3,000 persons.



*Bernhard Baron*

LOGIC is a science which apparently changes its color according to the nation in which it is used. In Baranowicz, Poland, for instance, authorities of the Tarbut school have instituted proceedings against local Jewish citizens on the charge of disloyalty to the state, because their children went on a strike. The Jewish pupils struck when the language of instruction was changed from Hebrew to Polish. The authorities claim they changed the language in order to obtain public rights

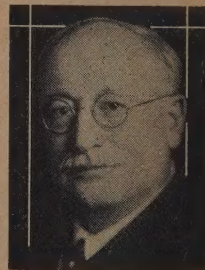
for the school which were denied so long as the language of instruction was not Polish.

FIFTY-THREE THOUSAND East European Jews emigrated to various overseas countries in 1928, as compared with 40,000 in 1927, according to figures submitted to Hicem, the combination of the Hebrew Sheltering and Immigrant Aid Society and the Jewish Colonization Association.

THE famous Habima Players have been granted financial aid by Max Warburg, Hamburg banker and brother to Felix M. Warburg of New York. Mr. Warburg has granted the Hebrew troupe \$5,000 a year for the next three years.

AT THE request of his American followers, Rabbi Joseph Schneursohn, famous Chassidic leader of Riga, Latvia, where he is known as the Lubawitscher Rebbe, is coming to the United States this month. He will endeavor to raise funds for several European Yeshivas while here. At present he is conferring with Chief Rabbis in Palestine anent the best political action to take to curb anti-Semitic excesses in his own and other countries.

THE body of Victor L. Berger, the Jewish Socialist leader who died as the result of a street car accident, was the first in 24 years to lie in state in the rotunda of the City Hall in Milwaukee, Wis., last month. A civilian guard of honor was appointed by Mayor Daniel W. Hoan. Leaders in public life all over the nation paid homage to the departed former Congressman.



*Victor L. Berger*

Mr. Berger was 69 years of age. Born in Austria-Hungary, he came to this country in 1878, where he rose to prominence in political affairs. Since 1911 he was editor of the *Leader*, a Socialist daily. He represented the Fifth Wisconsin District in Congress in 1911, and was one of those pitifully few individualists who opposed the entry of the United States into the World War both in word and action. For this stand he was repeatedly persecuted, but stood by his convictions bravely.

THE closer the world gets to civilization, the farther some of its inhabitants recede from decency and common humanity. Reports show that only the action of police checked a serious anti-Jewish demonstration in Nuerenberg, Germany, recently, when 24,000 Hitlerites, dressed in brown blouses, marched through the streets of the city, and started to beat Jewish passersby.

Jews in Kovno, the proud capital of Lithuania, were less fortunate. Instead of protecting them, the police there actually participated in a cowardly persecution begun by hooligans. More than 50 Jews were mercilessly beaten and wounded by a large mob, while the defenders of law and order either looked on complacently or actively participated in the outrage. The public refused to act. The government refused to act.

By this and similar acts, which occur almost daily in Lithuania, the country has lately acquired a record so besmirched and putrid that it rivals that of Roumania.

\* \* \*

THE progress of the Ort in America was a major topic in the program of the conference of the International Ort which was held in Berlin. Dr. Henry Moskowitz, Chairman of the American Ort, reported on the Ort campaign for industrial reconstruction in this country.

\* \* \*

CROPS on Jewish agricultural colonies in Russia promise a profitable harvest this year, according to Dr. Joseph A. Rosen, head of the Agro-Joint, who sent an optimistic report to the United Jewish Campaign headquarters in New York from Russia. Many Jewish families leave the colonies during the winter to work in factories in the cities, but Dr. Rosen writes that, in the Cherson district at least, of the 100 families who worked during the past winter in



A group of Polish emigrants ready to sail from Marseilles, France, to Australia.

the cities, all have returned to continue their farm work.

\* \* \*

WITHIN recent years Australia has become one of the important countries for the settlement of Jews. The Australian communities are very friendly to the immigrants, and the Hebrew Sheltering and Immigrant Aid Society has recently granted subsidies of \$5,000 each to the immigrant aid committees in Melbourne and Sydney. Australian Jewry is well organized, with many important communal activities, such as synagogues, Talmud Torahs, community centers, etc.

\* \* \*

THE International Authors' and Composers' Society is now headed by a Jew—the well known German Jewish poet, Ludwig Fulga. Herr Fulga, the Vice President of the German Poets' Academy, was elected President of the Society at its Congress held recently in Madrid, Spain.

THE Jewish labor party, Bund, in Warsaw, Poland, has withdrawn from the Warsaw Kehillah, an institution legally recognized to administer the affairs, religious and social, of the Jewish community in the Polish capital. The party explained that it had hoped, through the Kehillah, to build up a secular, national, cultural autonomy for Jewish life in Poland, but that the Kehillah majority consistently blocked such a program.

\* \* \*

ACCORDING to Doja Markovic, Foreign Minister of Yugoslavia, anti-Semitism does not exist in that country. On the contrary, he told Jacob Landau, managing director of the Jewish Telegraphic Agency, in a personal interview, Yugoslavians love and respect the Jews as much for their great services to the country as for the fortitude they have displayed through centuries of persecution.

\* \* \*

COUNT KLEBELSBERG, Minister of Education at Budapest, where so many anti-Semitic student riots have occurred, wants to know why the authorities remain singularly powerless toward a group of about 150 bellicose students. The broad-minded Minister recently made a strong appeal to the Hungarian Christian public to stop discrimination and behave like Christians for a change.

\* \* \*

ALTHOUGH Mussolini personally assured Jacob Landau, managing director of the Jewish Telegraphic Agency, that Italian Jewry will be protected in all matters under the recent concordat effected between Church and State in that country, Italian Jews are fearful for the future of Jewish education. The Italian State schools are Catholic, they point out. Instruction is thoroughly controlled by Catholic teachers, and the teaching of Christian doctrine is the basis of elementary education.



A village meeting of Jewish farmers in Russia.

# Emile Berliner

He Is Usually Thought Of As The Inventor Of The Modern Telephone, The Radio Microphone, The Phonograph, And A Host Of Other Important Features Of Present-Day Civilization, But This Article Shows Him To Have Been Also A Great Philanthropist And A Benefactor Of Mankind.

By Mayer Lipman

"... The story of the life of an inventive genius, with its struggles, its devotion, and persistence, and its ultimate success. Its hero has crowned his achievement by the capstone of a wise and noble philanthropy. . . . He has become one of America's most useful citizens."

—HERBERT HOOVER.



THESE words, taken from President Hoover's preface to Frederic Wile's recent biography of Emile Berliner, sum up with scientific precision and terseness the great inventor's life-story. They must inevitably form the keynote of any biography of him that will ever be written. "Genius; struggle; persistence; success; notable philanthropy; most useful citizen. . . ." What an enviable summary of a glorious life!

\* \* \*

EMILE BERLINER was born in Hanover, in 1851. His father, Samuel Berliner, an excellent Talmudist, was noted for his piety and learning. Sarah Berliner, just a plain, devoted, Jewish woman, must rest her only claim to immortality on the fact that she was the mother of Emile; but that is "Gan-Eden" enough for any Mother in Israel. She sent her boy to the Samson Schule in Wolfenbittel, until he was 14. It was all she could afford; and it was all the schooling her son ever got. He went to work immediately in a print shop, with experience as his only salary. In less than a year he was compelled to forego even this opportunity to learn a



The telephone has surely "grown up" since Mr. Berliner perfected the loose contact transmitter two generations ago. The inventor is shown here with the world's largest telephone, which stood in his Washington office.

trade, and became a clerk in a dry-goods store. By day, he worked and dreamed.

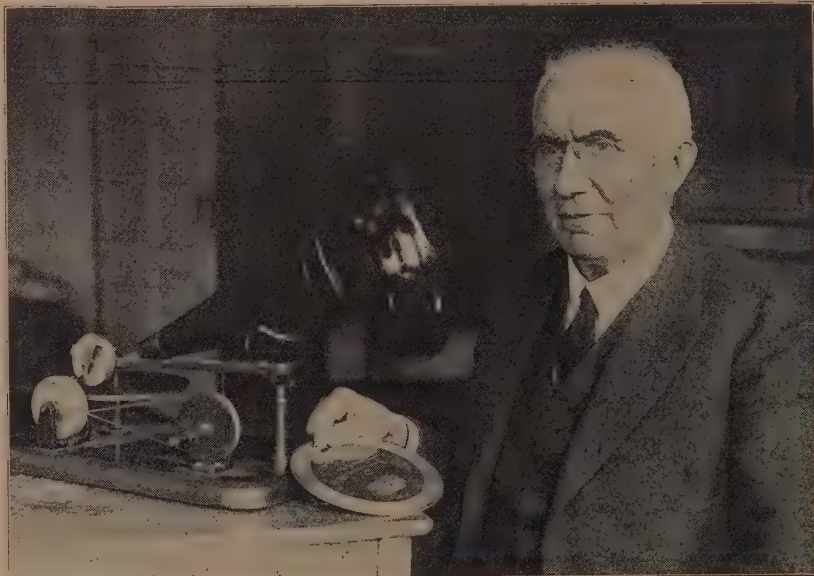
At night, he read and dreamed. When he was 19, and still a dry-goods clerk, Nathan Gotthelf, an old friend of the Berliner family, came back from America to visit his childhood home, and brought stories of the Land of Opportunity. Emile Berliner listened and dreamed some more. Before Gotthelf returned, he had promised the young man a place in his own dry-goods store in Washington, D. C.—America! Half a year later, Emile Berliner set foot on the soil of the New World.

May, 1870, found him in Washington, selling collars for Gotthelf, and studying English after business hours. Three years later he was studying music in his spare time, for he had mastered the English language; but he was still selling collars, and longing for something better. Despite the fact that it was a panic year, he set out for New York; and presently he was selling glue instead of collars. For a time he became a "drummer" for a Milwaukee jobbing house. Then back to New York again—and the great opportunity of his life. At the age of 24 he found a job in the

laboratory of Fahlberg, a sugar chemist. The job consisted of washing bottles. His salary was six dollars a week. But the place was close to the Cooper Institute, and the Cooper Institute had a scientific library that was open evenings, and the library was free. Young Berliner read industriously and dreamed steadily. He found himself.

\* \* \*

JUST at this time the world was aroused by the invention of the telephone. Alexander Graham Bell had succeeded in his



Here is Emile Berliner with his first commercial gramophone made 40 years ago. In his hand, he is shown holding a matrix from which unlimited numbers of records may be made.

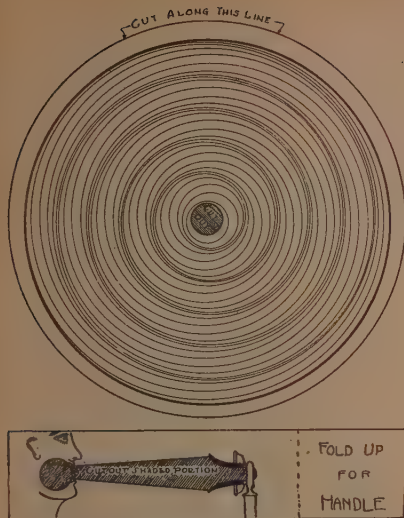


Figure 1

long quest for an apparatus that would carry sounds from one place to another by means of electricity. The device consisted of a piece of soft iron, suspended near an electro-magnet. When anyone shouted into the machine, the iron was set into vibration; this movement caused a very faint current in the wires of the electro-magnet; then, by connecting two of these devices together by more wires, the faint current caused the iron piece in the second instrument to vibrate in exactly the same way, and the original sounds were reproduced.

Bell's invention, however, had one grave defect. The currents set up were so weak that the telephone was limited to a distance of only a few yards. There ensued immediately a terrific and frantic race among inventors to devise a transmitter which would generate more powerful currents. Berliner succeeded. On April 8, 1877, he wrote out the description of his invention, and four days later filed it in the Patent Office at Washington. Exactly 13 days afterward Thomas Alva Edison filed his own. But it was 13 days too late.

To understand Berliner's invention we should know something about the nature of sound. The diagram illustrated in Figure I will help. To use it, cut out the two parts, as indicated. Lay the circle on the record turntable of an ordinary phonograph, and lay the other piece over it, so that the turntable pin projects through the speaker's mouth. Holding the "handle" stationary, set the disc spinning, and watch the action of the lines through the slot. When a person speaks, his vocal cords vibrate back and forth. Each movement gives the air particles in front of them a little push. Each

air particle gives the next one a push and bounds back—as will be noted by carefully watching any one of the light lines, which will be seen to move rapidly back and forth; but the wave of compression travels on outward, till it strikes the "diaphragm" inside the telephone transmitter, causing it to vibrate back and forth the same way.

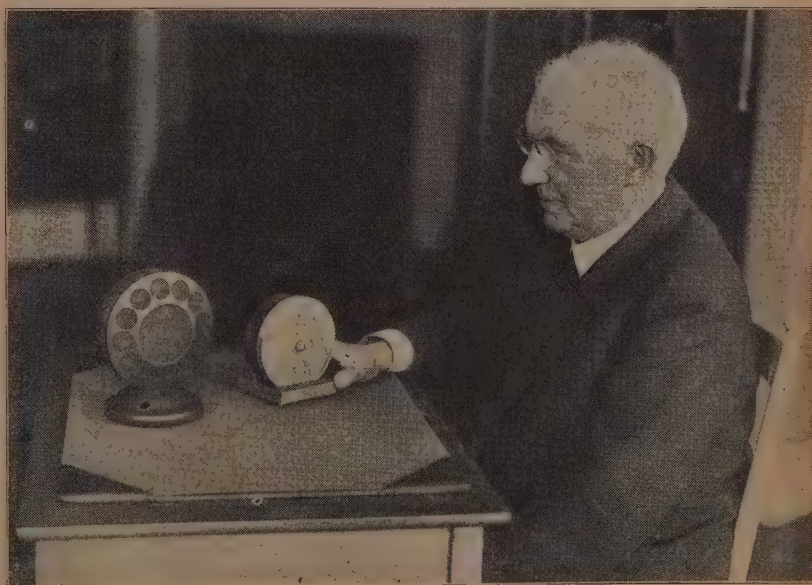
Now Berliner, from his reading in the library at the Cooper Institute, was well acquainted with the principle of the vibrating diaphragm. He knew, also, the curious fact that in sending a message over the ordinary telegraph it was necessary, when the message was to go over a long distance, that the telegraph key be pressed down hard. He sensed intuitively that here lay the secret of the needed telephone transmitter. He therefore discarded altogether the idea of Bell's electro-magnetic transmitter, and set to work developing one which worked on the principle of *pressure*. His first apparatus was fashioned out of an old soap box. It consisted of a light metal diaphragm which loosely touched a metal ball, fastened by a screw to the soap box. As the sounds caused the diaphragm to vibrate, the *pressure* of the plate against the ball was rapidly changed. By connecting this device in the circuit of a powerful electric battery he had now not a faint, weak current, but a strong one, which carried the sound modulations over a great distance.

It worked! That, after all, is the test of any invention. And to make it still better, Berliner found that with the powerful battery current, he was able to use another device which he had invented, an induction coil, or a "booster," which made the signals even louder.

So the telephone, at last, was successful. At the time of his epoch-making invention, Berliner had attained the ripe and mature age of 26, and had been a resident of this country for all of seven years. From the moment he began work on his device till the day it was complete and workable, was less than three months; and those three months represented only lunch-hours and evenings, for he was back in Washington again, selling collars for a living. It is curious to note that this all took place half a century ago. Since that day, millions and millions of telephones have been made and put into use. The instrument has been changed, improved, developed. But without a single exception, absolutely every working telephone in the world today contains a pressure transmitter and a booster coil. There are not many inventions in history which have sprung so full-grown into the light.

\* \* \*

WHILE the telephone was being developed, another invention struck the fancy of the world—the Edison Phonograph. Edison had conceived the idea of linking a needle to a vibrating cylindrical diaphragm,



The inventor is here shown with a modern radio microphone standing next to the one he completed on April 14, 1877.

and letting it punch holes in a piece of paper drawn under the needle as it vibrated.

It was indeed a scientific curiosity; for a man could talk into it, and be heard speaking an hour later, or a year later. But that was all it was: a curiosity, a toy. After one or two reproductions, the wax "record" was ruined by the scratching needle. When it played loudly, the needle bumped so high it bumped out of the holes altogether. When it played softly the holes were so shallow that the needle slid out of place. Yet the idea had possibilities; and Edison set out on the long and tedious task of perfecting his invention, overcoming the various defects one by one.

Berliner also set out on the same task, but he conquered all of the defects at once, by a stroke of his genius; and again he succeeded in beating Edison at his own game.

In order to make the record strong enough to withstand many repeated soundings it needed to be constructed of a hard substance, but if it were, the needle would not be able to cut the original record. So Berliner made his record of zinc, coated with grease. The needle which, in fact, was only a strong bristle, scratched the grease; then the record was immersed in acid, and the track was *etched* into the metal—deep enough to last a long time. To avoid the deep bumps and the flat hollows, Berliner arranged the diaphragm and the bristle so it scratched the grease not up and down, making dots and holes, but sideways, so that it made a wavy line.

To cap the climax, instead of a cylinder, Berliner invented a flat disc, so that the groove was not around the outside of the record, but on top of it. All that was needed then was to place a lump of warm, soft material on top of the "master" record, squeeze it down till it cooled and hardened, and now, for the first time, it was possible to make an unlimited number of copies of the original; something which was utterly impossible with the Edison invention. The result was the Victor Talking Machine. It made money for Berliner, even as the Bell Telephone Company, which bought his first patent, brought him wealth. But it was money which nobody begrudged him; for it enabled a farmer to hear Caruso, a student to learn French, a physician to compare his patient's heartbeat with a standard record.

\* \* \*

A SUCCESSFUL invention is often a royal road to sudden and plen-

tiful wealth. But what does one do with wealth after he has it? Berliner, the inventor, had an instinct for scientific discovery. Berliner, the Jew, had an instinct for philanthropy. As his patents were fundamental, opening new fields of art and manufacture, so his charities were fundamental, starting new movements in human welfare.

His baby daughter became ill. Physicians said it was the natural thing—it was her second summer—and everybody knows that the "second summer" is a period of danger for a baby. It was as simple as 2 and 2 making 4. But inventors know that 2 and 2 do not always make 4. Some-



*Mr. Berliner is seen here watching the manufacture of the wire cells forming the groundwork of the acoustic tiles he invented.*

times they make 22. Berliner, himself, took a hand in the task at which the physicians were failing—the task of saving his baby's life. He found the cause of her disease in the contaminated milk which was regularly sold in his day; and having saved his own child by "scalding" the milk which was fed to her, he embarked on a campaign of educating mothers to the dangers of raw milk. He formed an organization to spread propaganda and education. At his own expense he bought space in the newspapers, and published "health bulletins." The idea caught on. Leading physicians began to endorse his campaigns. He established free milk stations, where safe milk was given to the needy poor. He formed a Society for the Prevention of Sickness. He organized the Association for the Prevention of Tuberculosis. He built offices, clinics, dispensaries, out of his own funds, and engaged

physicians and nurses to administer them.

Soon, as a result of his publicity, public health officers began calling conferences to study his suggestions. His organizations attained national scope and influence. Standards began to be adopted, laws were being presented to legislatures. Today, every intelligent state in the Union requires pasteurization of its milk supply. Public education in preventing disease is a commonplace. The schools, following the models originated by Emile Berliner, teach children more about sanitation and diet than their elders ever knew. The "second summer" has become a myth, like Santa Claus, and babies have a fair chance to survive. Scarcely a man or woman who reads this very article and who has a young child of his own is not indebted to Emile Berliner for the safety of his babies during the difficult first years of their lives.

\* \* \*

TURN on your radio. . . . Enjoyable, is it not? Thank Emile Berliner for the microphone and the direct-current transformer without which radio would be impossible.

Butter your bread—it is safe. It is free from the germs of tuberculosis—thanks to Emile Berliner, who first advocated inspection of dairy cattle and pressed his advocacy, at his own expense, until it became the nationwide law and practice.

Going to the "talkies" tonight? Moving picture theaters weren't designed for sound; but they serve well, nevertheless, for their walls are lined with the acoustic tiles which Berliner invented and perfected, so that you might enjoy yourself better.

The telephone is ringing. . . . It's Uncle Harry, in Arkansas. . . . Good to hear his voice, isn't it? Thank Emile Berliner for that, too. . . .

\* \* \*

A FEW weeks ago Emile Berliner passed out of this world, and went to his eternal rest. Perhaps it was just as well that he was a modest, quiet, unassuming man, and that the world at large did not realize its debt to him. Had each and every one of us understood what we owe him we should all have had cause to mourn his loss. Yet Berliner would not have wanted that. He was genial. He was kind. He brought joy to mankind, not sorrow.

Nevertheless, those who know cannot forget that America has lost a great citizen; Judaism has lost an illustrious son; and Humanity has indeed lost a benefactor.

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The Library Table Model is most frequently placed in the living room. Your friends would never guess unless you chose to tell them that this attractive table was a sewing machine



lutionized sewing in the home. Once you sit down and feel its instant response to your slightest wish, you will realize that it is utterly different from any machine you have ever used. But you must make that test to know. And so the Singer man in your community comes to invite you to take any modern Singer and use it on your own sewing without the slightest obligation.

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Singer Electric are not yet known, welcome the Singer man when he calls. His coming can mean the beginning of a new experience that you will enjoy and profit by all through life.

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# Education in Modern Jewry

By Israel Cohen



UNTIL the dawn of the social and political emancipation of the Jews at the end of the 18th century their intellectual life, on the whole, was of a uniform and specifically Jewish character, for they were sundered by Ghetto walls from external influences. They were trained in traditional Hebrew lore in the schools of the Synagogue and nurtured on Jewish ideals, and even when they occupied themselves with alien subjects they still labored in a Jewish milieu and retained a Jewish outlook. But with the advent of emancipation a radical change set in. This first asserted itself in the sphere of education, where the traditional lore was gradually usurped by modern knowledge, and then spread to all other spheres of intellectual endeavor.

In 1778 the first modern Jewish school was founded in Berlin by David Friedlander, and this served as a model for other institutions that arose soon after in different parts of Germany, Austria, Italy, and England. Since then modern education has spread steadily throughout the Jewish communities of Western Europe and America, and it has also been introduced among the Jewries of the Orient; but in certain parts of Poland and Lithuania the conditions still resemble those that prevailed a hundred years ago. The zeal that had formerly been devoted to religious lore has now been transferred to secular learning, and the mental acumen that had been sharpened by Talmudical dialectics has asserted itself in the rapid acquisition of modern culture.

## Founded Their Own Schools

The Jews did not wait for the establishment of free schools by the State but founded their own schools, in which the Hebrew and religious curriculum was preserved side by side with the secular instruction. With the advance of the civil and political emancipation of the Jews in Western Europe and the introduction of compulsory education, they soon availed themselves of the boon of the Government schools, though they naturally preferred to send their children to their own communal establishments, where they could receive a religious as well as a secular training. In no country, however, could the resources of the community

keep pace with the growing educational requirements of its population, and hence increasing attendance at the State schools was inevitable. To such an extent has this developed that the great bulk of Jewish children in the Western World receive their education in municipal schools.

The proportion of Jewish elementary school children attending non-Jewish schools in Prussia actually amounts to 75 per cent and the number of Jewish scholars at higher grade institutions is out of all proportion to their population. A similar disproportion of the Jewish to non-Jewish scholars is found in several public schools in England (London and Manchester) and America. This abnormally high share in advanced education is commonly attributed to the fact that the Jews are almost entirely an urban people, largely engaged in commercial pursuits, who have therefore both more opportunity and inclination to attend educational institutions. But the cardinal motive consists in the Jewish esteem of knowledge for its own sake, derived from the devotion lavished for centuries upon the study of the Torah and the Talmud.

## Eastern Jews in Gymnasias

It is not only in Western countries that the majority of Jewish children attend non-Jewish schools, for a similar condition exists in certain important parts of Central and Eastern Europe. In Vienna, for instance, Jews form 36.77 per cent of the pupils at the *Gymnasias*, a proportion three times as great as the Jewish ratio of the population, whilst they comprise as many as 43.66 per cent of the pupils attending all middle schools. In Hungary, where they constitute only six per cent of the population, they form 23.5 per cent of the pupils at the secondary schools. In Poland, owing to administrative restrictions, the Jews form only 6.4 per cent of the attendance at the Government middle schools in Congress Poland, and 18.5 per cent at those in Galicia, but a far larger number attend the numerous private schools, at which they comprise 35 per cent of the pupils in Congress Poland

and 36.5 per cent in Galicia. In the Ukraine four-fifths of the Jewish children attend the Government schools, at which Russian or Ukrainian is the language of instruction, whilst in White Russia three-fifths attend the Government schools.

## Instruction Via Hebrew

A notable feature of Jewish education not only in Poland and Soviet Russia but also in other parts of Eastern Europe consists of the number of schools with a secular curriculum at which instruction is given solely through the medium of Hebrew or Yiddish. These schools first began to arise in Poland in 1915 and owe their creation to the wish of Jewish parents to have their children educated in general as well as Jewish subjects in an institution conducted on a purely Jewish basis. The Hebrew system, which is called *Tarbut*, comprises 141 schools with 16,600 pupils in Poland, while the Yiddish system has 95 schools with 11,800 pupils; both systems, ranging from kindergarten to higher grade, are confined almost entirely to Congress Poland, the Hebrew schools in Galicia being devoted mainly to instruction in Jewish subjects. The *Tarbut* system also exists in several other countries, namely, Lithuania, Latvia, Esthonia, Roumania, Bulgaria and Czechoslovakia (Carpatho-Russia), as well as, of course, in all Jewish schools in Palestine. Its predominance is particularly striking in Lithuania, where there are 150 Hebrew schools attended by over 12,000 pupils, who comprise 75 per cent of all the Jewish school children in the country, another 10 per cent attending Orthodox establishments where Hebrew preponderates, whilst only 6.5 per cent are at Yiddish schools, and the remaining 8.5 per cent at Russian, German and Lithuanian institutions. On the other hand, in Soviet Russia, where Hebrew is anathema, there are 766 Yiddish schools with 106,000 pupils (over a half in the Ukraine), supplemented by Yiddish training institutes in Moscow, Minsk, and Odessa.

The Jewish passion for learning is manifested most strikingly in the attendance at the universities and similar centers of higher education. Before the war the percentage of Jews at the universities in Germany was seven times as large as the percentage

of the Christian population, in Hungary it was six times and in Austria four times as large. This disproportion was due to some extent to the Jewish contingent including a certain number of students from Russia, but even allowing for this foreign influx the Jewish proportion of the university students in Germany, Austria, and Hungary was still exceedingly high. In the period from 1851 to 1904 the number of Jews at the universities of Austria increased seven-fold, while that of the Christians hardly trebled.

#### Numbers Have Dwindled

Since the war there has been a decline in the percentage of Jewish students at many universities in Central Europe, owing to the attitude of hostility adopted towards them.

The three countries in which the anti-Jewish movement at the universities has been most conspicuous during the last few years are Hungary, Poland, and Roumania, while minor exhibitions of hostility have been witnessed at the universities of Hanover, Munich, Vienna and Kovno. In Hungary, a law was passed in 1920 which stipulated that "the number of students of different races shall be in proportion to the number of inhabitants of such races and nationalities in the country, and that each race or nationality shall be represented in a proportion of at least nine-tenths of its respective proportion in the country." In 1913-14 the Budapest University contained 7,513 students, of whom 2,598 were Jews, whilst in 1921-22 there was a total of 7,140, of whom only 558 were Jews. These figures prove conclusively the anti-Semitic motive of the Hungarian law.

The racial discrimination which it prescribed constituted a flagrant infraction of the Treaty of Peace with Hungary, and hence repeated representations were made to the League of Nations until Hungary, in February, 1928, amended the law by suppressing the article referring to race or nationality and substituting another article. The amended law provides that the order of priority in the admission of students shall depend upon their belonging to certain social and economic categories, so that it will still be possible to discriminate against Jewish students in the future without apparently violating the terms of the Peace Treaty.

There is no law on the subject in Poland, but in certain cities the university authorities themselves have practised a system of restriction against the Jews for a number of years. In Posén no Jews are admit-

ted; at the Lemberg University the Jews and Ukrainians are limited to 40 per cent of the total register; whilst at Cracow University the Jews are restricted in the medical faculty to 13 per cent. There is no pretense at Cracow that Jews are excluded on the ground of insufficient qualifications, for those rejected are given a certificate by the University authorities testifying to their exclusion on the ground of the *numerus clausus*, in order to enable them to obtain a visa to go abroad to complete their studies at some more hospitable seat of learning.

In Roumania there is no law for the limitation of Jewish students at the universities, but the restrictions enforced by the authorities and the brutal hostility displayed by the students themselves have resulted in the number of Jews at those seats of learning and culture being reduced to trifling proportions and in their complete disappearance from certain faculties.

#### Many Emigrate to Friendly Lands

The result of this widespread antagonism to the devotion of Jews to higher learning has been an extensive emigration of Jewish students to more tolerant lands. During the last few years at least 10,000 young Jews of both sexes from Eastern Europe have fared forth to the universities of Belgium and France, of Germany and Czechoslovakia, of Austria and Italy. The consequence has been that although the percentage of Jewish students at the universities has been reduced in some countries, it has been increased in others. In Vienna the proportion has declined from 42.15 per cent in 1920-21 to 24.35 per cent in 1925-26, and in Hungary from 34.6 per cent in 1913-14 to 7.8 per cent in 1923-24. In Prussia the proportion was 6.8 per cent in 1908, but it has now dropped to 4.5 per cent. In Latvia the proportion has declined from 15.7 per cent in 1920-21 to 8.9 per cent in 1923-24. On the other hand in Prague the Jewish proportion at the German University has risen from 23.3 per cent in 1913-14 to 39.6 per cent in 1921-22, and at the Czech University from 2.2 to 5.3 per cent in the same period.

There has been an increase even in Poland itself, despite the application of the *numerus clausus* already mentioned; in Warsaw from 12.6 per cent in 1904-5 to 32.9 per cent in 1922-23, and in the decade from 1913 to 1923 there was a rise in Cracow from 15.3 to 29.4 per cent, and in Lemberg from 28.5 per cent to 42.7 per cent.

Particularly striking is the proportion of Jewish students, namely 47.4

per cent, at the centers of higher learning in the Ukraine, where the Jews form only 7 per cent of the general population, although 35 per cent of the urban population.

A careful investigation made in the United States in 1918-19 by the Bureau of Jewish Social Research showed that the Jews formed 9.7 per cent of the students at the universities and colleges, although they were only 3.22 per cent of the population, and that in New York City alone they constituted 38.5 per cent of the student body although only 25 per cent of the population.

Jewish students are to be found in all the faculties of universities though they show a marked preference for medicine, a predilection partly derived from tradition and partly due to its utility in any part of the world to which the student might emigrate. In Poland 34.1 per cent of all Jewish students are engaged in medicine, as compared with 32.8 per cent who study philosophy, and 23.8 per cent who take law. In Prague there are 68 per cent at the medical faculties (as compared with 29.9 per cent among non-Jews), in Riga there are 47.2 per cent at the medical faculty (compared with 26 per cent among non-Jews), while in the Ukraine the percentage of Jewish students in this faculty is 60.5.

On the other hand it is interesting to note that in the United States medicine occupies the second place among the subjects taken by the Jewish students. According to the investigation made by the Bureau of Jewish Social Research in 1918-19, of a total of 14,837 Jews at the American universities and colleges, nearly one-fourth or 23.2 per cent, were taking courses in commerce and finance (as against 11.8 per cent of non-Jewish students); 18.4 per cent were studying medicine (as against 11.2 per cent of the non-Jews); 16.3 per cent, engineering (as against 30.9 per cent); 14.7 per cent, law (as against 6.4 per cent); and 12 per cent, dentistry (as against 4.7 per cent).

#### Jewish Solidarity Is Universal

One of the most striking examples of Jewish solidarity is the systematic effort of the Jews of the West to spread the benefits of education among their brethren in the East. The first organized endeavor in this direction was made by the *Alliance Israelite Universelle* of Paris, which established its first school in Tetuan in 1862 and which has since founded a host of other schools in Morocco, Algeria, Tunis, Tripoli, Egypt, Turkey, Iraq, Palestine, and Persia. The Alliance also

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# Hugo von Hofmannsthal: Dramatist of Vision and Music

By Heyman Zimel

[The death of Hugo von Hofmannsthal in July at his home in Vienna has called forth recollections of the Jewish origin of this poet who at one time was hailed as the greatest German poet since Goethe. Although von Hofmannsthal, who was 55 at the time he died, was born a Jew, he was converted to Christianity while a child. He was a direct descendant of Isaac Lowe Hoffman, a past President of the Jewish community of Vienna.—Editor.]



HE dramas of Hugo von Hofmannsthal are a blend of modern psychology and Attic beauty. Of the European dramatists who held themselves aloof from the crass materialism and the mood of frustration of the realistic drama, two have stood out as pre-eminent. They were Maurice Maeterlinck and Hugo von Hofmannsthal. Realism to them always appeared as a temporary and myopic aberration from the main purpose of the drama to portray life in terms of color and music, of poetry and symbolism. Theirs was not, however, an escapist philosophy wasting itself in a petty and unsubstantial romanticism; it was rather a cleaving from unessential and irrelevant details towards interpretation based upon fundamental poetic symbols.

Naturalism to them was picturization without penetration; an absorption in the individual trees with a contingent failure to make out the complete forest. The naturalists, said von Hofmannsthal, "submerge themselves constantly in the elements of their age and seem never to rise above these elements. Their eternal surrender to their substance (and it matters so little whether that substance be of the outer world or the world of the soul) expresses something like a renunciation of all synthesis, a withdrawal of themselves, an unworthy and incomprehensible resignation."

Von Hofmannsthal's mind ran naturally to symbols, his poetic nature forever seeking a synthesis of the multifarious facets of human psychology. If von Hofmannsthal had been more of a mechanist, his plays would have been expressionistic, seeking for the essential through the medium of a stark, direct dramaturgy. But von Hofmannsthal's mind was nurtured in the culture of the past, and therefore his dramas run to the simple, intense,

probing form of the Greeks. His plays are excuses for a poetic interpretation of life, for a synthesis of music and vision, for a recreation of the symbols of the past and their attendant application to the present. Even the music of his plays is classic; where most modern plays are cacophonic, amorphous, polyrhythmic, and atonal, embodiments of point and counter-point, his form is Lydian, possessed of a simple harmonic beauty.

To the vibrant modern mind, the cloistral literary dignity of von Hofmannsthal may have only a dim and exotic beauty, a plaintive reminiscent loveliness, a nostalgic remembrance of things past. Von Hofmannsthal said of himself:

*Ich hab' mich so an Kunstliches  
verloren,  
Dass ich die Sonne sah aus toten  
Augen.*

But to his classic cast of mind there must be admitted, in von Hofmannsthal's case, a modernistic trend of psychology and an intense interpretative synthesis. To paraphrase one of his utterances, we may say that by virtue of the deep passion which impels him he assigns to each new thing its place in that orderly vision of the whole which he bears within; by virtue of that untamable passion he can bring all things into relation with each other.

From the beginning—his first dramatic poem having been written in 1891 at the age of 17—von Hofmannsthal reverted to the past for his inspiration: to the Greeks, or to the Italian Renaissance which was in itself a reverting to the Greeks. His "little dramas"—*Yesterday, The Death of Titian, Death and the Fool*,—drew their inspiration from the Renaissance. They are little gestures in synthesis, utilizing with sagacity all the other arts. "His words are full of all color, all music, all line. . . ." Von Hofmannsthal did not succumb to the superficiality of a completely sombre classical intensity, for of vital necessity he could not escape his Viennese heritage. Accordingly, these plays are tinged with a gentle, ironic strain of melancholy. They are lightly grim, sprightlyly sombre; *liebesleid* vies with *liebesfreud*; the nimble Johann Strauss and the more spiritual Beethoven are both present, not in a futile tug-of-war,

but pulling together to perfect an ideal synthesis of poetic movement; von Hofmannsthal's hands, as it were, change their position incessantly, alternately clasping in a high-minded spiritual prayer and falling apart in the gesture of a sophisticated civilized shrug of the shoulders. His intensity is humanized with just a light touch of opera.

His longer plays—*Elektra, Oedipus and the Sphinx*—have more of Athens than of Vienna in them. They are classic in mood, in philosophy, in technique. He seeks to set in motion the brutal kings, weird in their fitful adulteries, the fantastic queens seeking in violent moods, in incests and penetrating passions, some meaning and pleasure in the evanescent moment of the present which separates, as Aristotle put it, the infinite past from the infinite future; he tries to breathe life into the bloody symbolical myths, the traditional oracles, the madness, the hurtling emotions, the boiling blood, the ceaseless living at white heat.

His mind is too placid, however. His pictures are kaleidesopic, but nevertheless static. They are etchings, not moving pictures. Motion is but an indefinite number of changes of stationary positions; von Hofmannsthal caught the positions, but not the changes. His mold of mind was too classically pure, too chaste, to breathe into these antique and traditional creatures the breath of a living, pulsating modernity. In von Hofmannsthal's classic plays one wanders through a museum hall of many beautiful, but motionless statues; his rhythm is the frozen rhythm of architecture; he portrays attitudes, not emotions. There is beauty in his plays, unquestionably, and beauty in his poetry; but it is the candid beauty of some far-off ivory tower, reminiscent loveliness seen through the aura of what Jim Huneker used to call the pathos of distance. It is the cloistral beauty of long-silent belfries, of long, misty corridors, of dusty books. "*Mein Leben zu erleben wie ein Buch*," von Hofmannsthal once posited as his ideal, and if we are to accept the critical canons of Poe we must willy-nilly vote von Hofmannsthal an unqualified success. His life and his plays were literary: quiet, placid, lovely books.

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## A GOLDEN TABLE LEG by JOSHUA TRACHTENBERG



UTSIDE it was growing dark. Motil rose and took from the cupboard in the corner, near the Aron Kodesh, some candle stumps which he lit and set on the long, bare table at regular intervals. There was a pause while he moved about—the others relaxed: some yawned, some stretched, one strolled over to the dingy window, through which the last rays of a ruddy autumn sun were struggling. No one talked—they were tired of the incessant drone of their studies, and the silence was restful.

"Nu! What is this?" A bellow of pain and wrath shook the flimsy walls of the Beth Hamidrash. "*Leimener Goilem!* Are you blind? He can't put the candle on the table but he must burn my beard. *Schlemiel!* It's time you had some *sechel*. Go, let it be. Solomon's wisdom would be lost in your folly like a pebble in the great primeval void."

Motil returned to his seat with a resentful shrug of his shoulders. A controlled tittering surged along the table; only Berel who sat next to the Rabbi restrained himself—Reb Ephraim had a heavy hand, and Berel's cheeks were tender from frequent applications. Reb Ephraim rumbled while he rubbed his beard. Berel wrinkled his nose as the odor of singed hair assailed his nostrils.

"Nu!" and the Master's hand descended forcefully upon the page of Talmud open before him. The candle flames quivered, heads bent over books, and the dull drone of study, occasionally broken by a querulous upward swing in the chant was resumed. Reb Ephraim's booming voice dominated the sing-song, and led it up and down the pages of the Talmud, and across from one wordy commentator to another.

Motil sat near the end of the table and buried his head in his book. He tried to concentrate on the text but could not. Occasionally he lent his voice to the enunciation of an espe-

cially fine point, that seemed to merit a greater volume of sound, but his attention wandered. Through his thoughts the thin story that was unfolding on the pages weaved itself like thin smoke, forming a misty grey background for the speculation that occupied him.

He felt especially rebellious this evening. For one thing, he was hungry. Last night his "day" had not been satisfying. Reb Chayim Horowitz was a rich man—his daughter, Teibel, was a fine-looking girl, the ideal wife to chant "*Eshes Chayil*" to of a Shabbos evening before a well-spread table—yes, Reb Chayim could have given him a much better meal last night. Why, he'd been hungry when the meal was over. Was that the way to treat a *Yeshiva bochur* whom you had invited to dine with you as a *mitzvah*? And this morning, after *davening*, a crust of bread and a cup of black coffee. And for lunch—

"*Lo kashyo!* This is not an inexplicable difficulty!" And Motil's hunger wailed in his voice. "What reason does Rabbi Levi give for his opinion?" For a moment he was merged in the sea of sound that emerged from the *Gamorra*. Then again he extricated himself.

This afternoon he had received a letter from his brother, Meyer, in America. He rehearsed its contents. He glowed anew over its description of the untold wealth that awaited the enterprising in the *Goldene Medine*. Meyer wrote that he had an income of 23 roubles a week. Twenty-three roubles! A king's fortune! Reb Chayim had not much more. And Meyer had been in America little more than a year. "Why don't you come over here?" Meyer had asked. "Why must you remain humped over mouldy folios in a dusty *Yeshiva*?" Why? Why? Motil twisted the query this way and that. But he could elicit no immediate response. Here he was, a man of seventeen, chanting away his life, and over there,

on the other side of the ocean, lay ease and comfort—and regular meals. Not "days!" He looked at this book that held him enchained and tried to hate it. He heard Reb Ephraim's voice booming above the rest and tried to hate it. His hunger assailed him once again. Another hour before they would be free, to seek the meals that awaited them at the homes of pious Jews, eager to earn a *mitzvah* by nourishing the "life of Jewry," the students of the Law.

Motil's head sank on his chest. His eyes closed wearily. His head ached. America—Goldene Medine—Teibel—Omar Rav Pappa—Goldene. . . .

Motil opened his eyes—and closed them quickly. He opened them again slowly, furtively—and stared. Where the Oron Kodesh should have been stood a tall kitchen cupboard, like the one he had seen at Reb Chayim's house last night. In the corner, near the window, was the stove, but yet not the stove at which he had so often toasted his frost-bitten hands of a winter's evening—when had they brought this kitchen stove here? In the other corner stood the table, and in front of it—Teibel, of all people, arranging kitchen utensils, perfectly at ease, as if she were in her own kitchen at home. And the air was full of a strange droning, like a hive of bees buzzing away in the morning. What the deuce was this? He decided not to say anything—he'd watch and see what would happen.

Teibel walked to the cupboard and searched through its drawers. It seemed she was preparing for Shabbos—all those baking implements on the table. Funny, *tomorrow* would be Erev Shabbos. Teibel searched and searched. Motil felt sorry for her. She was looking for the flour to bake her challah with, and there was none. She'd have to go out and get some. But then she picked up a purse and examined it anxiously, turned it upside down—nothing fell out of it. No flour and no money. What was Shabbos without

challah? Again Teibel searched through the cupboard. Nothing there. Disconsolately she turned and walked back to the table and stood regarding her baking implements. Tears gathered in her eyes. She sobbed quietly. Motil's heart went out to her. But what could he do? He had no money. She spoke softly. "What shall I do? What shall I do? Here it is almost Shabbos, and there is no flour in the house. We will have no challah. And other food? The cupboard is empty. And Motil, that good-for-nothing"—she actually said Motil—"sits in the Beth Hamidrash with the men and waits for God to bring him food. He studies, and he prays, and what comes of it? So he's a pious man, a learned man, a talmud chochom—and food for Shabbos we have none. Let me see him do something with his prayers and his learning."

The door opened and a little old woman walked in, Chayah Soroh, the shammos's wife. Teibel wiped her eyes hurriedly and nervously began to arrange her utensils on the table. "Nu, Teibele, are you preparing for Shabbos? It gets dark early these days." And she cast a penetrating glance about the room, at the empty cupboard, at the bare walls, at the table bare of flour or dough, as if understanding her neighbor's plight and gloating over the fact that Teibele, proud Chayim Horowitz's daughter, had at last been brought so low. But Teibel nodded bravely through the pain in her heart, and told her, "Yes, Chayah Soroh, I am. It's late, but I've been busy. I'll be ready in time." "Nu, I just dropped in to see how things were going; I thought maybe I could help you." And she left.

Teibel slumped into a chair. What should she do? What could she do? There would be no Shabbos for them this day. And worst of all, to have old Chayah Soroh, the shammos's wife, crow over her thus. To have the whole world listen to Chayah Soroh's stories about how Teibel, Chayim Horowitz's daughter was too poor

to observe the Shabbos as it should be observed in all good Jewish homes. Poverty she could stand—there might be a way out—but to be in Chayah Soroh's mouth—God forbid! She wracked her brains. Then an idea struck her. She jumped from her seat, took several fagots from the wood box near the stove and put them into the oven. She stood back and watched the smoke issue from the chimney. As she stood there the door flung open and again Chayah Soroh poked her head into the room. "Nu, Teibele, fertig?"

"Yes, I just put the dough into the oven. See the smoke come out? I made an especially big challah for tonight. Reb Motil will bring home a guest for Shabbos."

Chayah Soroh entered the room skeptically. How could this be?

"Let me see, daughter. How have you plaited it?" And she moved to open the oven door. But Teibel stopped her.

"No, no. Its rising and the cold air will spoil it."

Chayah Soroh, nonplussed, stood for a moment and wondered. A good story killed. "Nu, I'm busy." And she left.

Well, that had settled her, anyway. It wouldn't bring any supper for tonight, but it closed her mouth—for this week. How long must she suffer thus? When would there be an end to this dissembling? Teibel sank into a chair and sobbed convulsively. Again the door opened. She looked up to greet—Reb Motil. And what a strange Motil was this! It was Motil all right, but

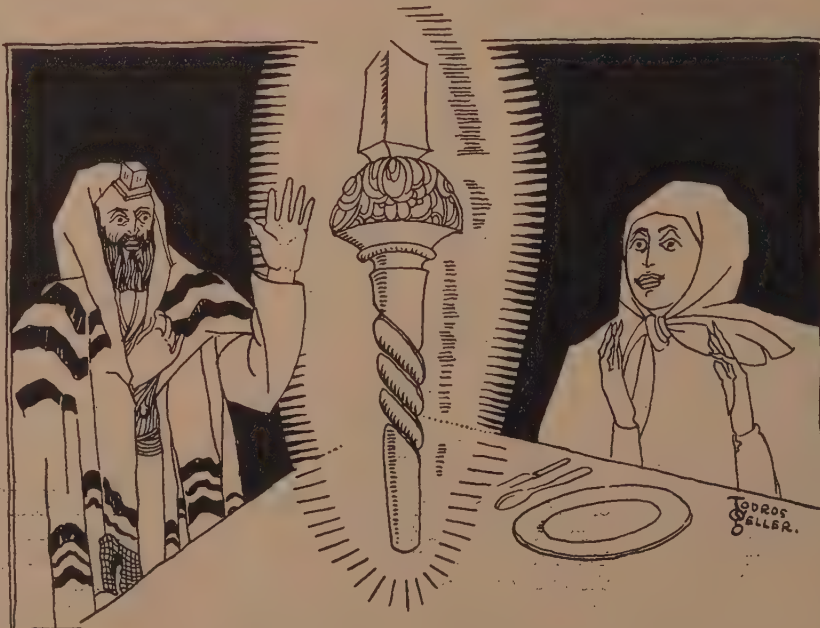
with Reb Ephraim's fiery red beard, and long shaggy eyebrows. Motil, silently regarding the scene before him, shivered. What work of Satan was here? He murmured the Shema, expecting the whole picture to vanish into the thin air. But no. Teibel jumped up and tearfully beseeched, "Motil, what shall we do? Nothing in the house for Shabbos. I must lie to the neighbors while you wait for God's blessing to descend upon you—and do nothing. Shall we go on like this forever? You pray and study and pray and what comes of it? We haven't even any flour in the house for challah. A fine Shabbos we will spend!"

Reb Motil put his arms about her, and with tearful, broken voice reassured her. "I know, Teibele, but we must have faith. Does not the Holy One, blessed be He, care for even the least of his creatures? Will he forget us, whose lives are dedicated to His glory? Have faith, Teibele, have faith."

"Faith! trust! Can we eat faith? Can we live on trust? Will your prayers fill an empty oven?" And she flung open the door of the oven to flaunt in his face the emptiness which his faith must fill. "Look, Motil, look at—" her words choked in her mouth as she stood staring unbelievably into the oven—filled with a large, brown challah. "Motil," she shrieked, "Motil, look! The oven was empty, and now— Motil, your prayers are answered. God forgive me for the blasphemy I have uttered. He has performed a miracle for us, blessed be His Name. A challah where there was none." And she fell to her knees, penitent and thankful.

Reb Motil shook his head as if to say, I told you so. He opened his mouth to chide her, to offer thanks to Heaven for this miracle, to vindicate himself. But she interrupted him.

"Motil, if God will do this for you, will he not do even more? Now when His eyes are turned to you is the time to beseech Him. Ask Him to relieve us of this plague of



*From the ceiling a golden table leg descended gently.*

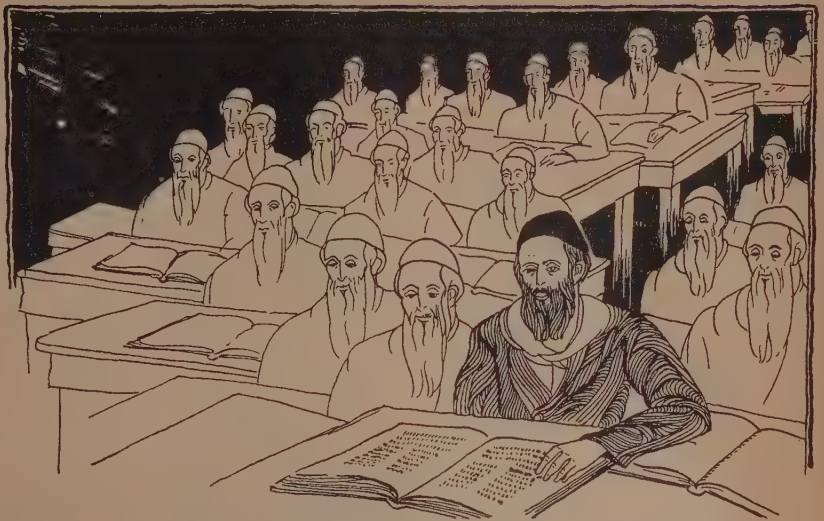
poverty that has fastened itself to us like a leech. Ask Him to give us of His bounty, as He has done this day, that we may no longer want for the Shabbos, that you may continue your studies untroubled by the knowledge that there is no bread in your house. Now is the time. He will listen to you. Pray, Motil, pray!"

Reb Motil raised his hands horrified. He argued, he cajoled, he implored, but all to no avail. She refused to listen. "Will you send us both to an early grave with your stubbornness? God will listen to you now. He will make you rich. He has shown His favor to you. Pray for my sake, if not for yours." And she insisted, lamenting, commanding, beseeching. And finally Reb Motil gave in. He took from a drawer of the cupboard a long tallis, wrapped himself tightly in it and in the corner near the stove he prayed. With all his body and with all his soul he prayed. His fervor grew from moment to moment, his body rocked violently, his voice rose in pitch until it was a high, piercing wail. Teibel sat and watched and prayed, too, silently.

An interval passed. Reb Motil grew weary. His arms, raised beseechingly heavenward, grew heavy. It was of no avail. He had sinned and the Lord who had been kind to him before would no longer listen. His head bowed on his chest, he now mumbled incoherently into his beard—Reb Ephraim's red beard.

From the ceiling a golden table leg descended gently. Neither perceived it until it had almost reached the height of the table. Then Teibel looked up and saw it. Bewilderedly she sat for a moment staring at this apparition from heaven, not understanding its import. Then it flashed through her mind that this was the answer to her husband's prayer. She ran excitedly to him and with a sharp jerk woke him from his religious intentness. Startled, he looked up. "Motil, God has answered us!" They ran to the table leg, examined it unbelievably, turned it this way and that. Suddenly they realized that it was gold, that their woes were at an end. They were rich! No more suffering! No more starving! Holding the table leg between them, they performed an ecstatic dance of joy, wordless. They stood it upon the table, admired it, danced once more about the table like religious devotees about the shrine of their god. And the golden table leg stood solemnly accepting the homage being offered him, like a true little god.

Words came to their lips with a rush, tumbled pell mell forth. They laughed,



*Little golden tables as far as the eye could see.*

they cried, they congratulated each other, they thanked God. They fondled the table leg, returned to it time and again to reassure themselves of its actuality. After a while Teibel left the room to prepare for the Shabbos which was fast approaching, the happiest Shabbos in their lives.

Reb Motil sat in a chair, his eyes riveted on the golden table leg. He stared at it as if hypnotized. Then, wearied by his unwonted exertions, his eyelids drooped, his head sank forward and he slept.

The scene before him changed softly, imperceptibly, quite naturally, as if this was the normal way with scenes. A great whiteness filled the rooms. The walls faded away, the furniture melted into this all-pervading whiteness. In the distance glorious creatures flew about. Motil recognized them for angels and was not surprised. In the foreground sat the red-bearded Reb Motil at his table—yet this was another table and another Reb Motil. And about him were scores, myriads of other such tables, with other such Motils seated at them. Little golden tables as far as the eye could see, stretching off into the limitless whiteness. And before each a little, white-bearded, white-robed old man. Only Motil's beard was red. And before each little old man, on his little, golden table lay a huge folio, with square, golden letters blazing forth from snow-white parchment pages. And the old men swayed gently back and forth, as in a breeze, their eyes glued to their books, their lips moving soundlessly, while from above, far above, sounded a great, booming voice, like Reb Ephraim's, instructing them in the intricacies of the law. And about them floated angels, tens

of myriads of angels, making sweet the study of the Law with the music of their harps, which yet sounded like the buzzing of bees. And all was peace and tranquility and the deep, quiet joy that only Heaven and Torah can bring.

Only Reb Motil, the Motil of the red beard, was not peaceful. He fidgetted and squirmed, moved his book here and there. Yet, strangely, it would not stay, but slipped, always slipped across the golden table so that he had to catch it each time that it might not fall. His heavenly brow glistened with perspiration, his hands trembled nervously, as he perpetually pushed his volume to its place, where it refused to stay. And all about sat myriads of others and studied blissfully. Motil alone was ill at ease, uncomfortable, could not study—for his table had but three legs.

Again the scene shifted back to the kitchen, softly, imperceptibly. The red-bearded Motil still sat asleep at the table, the golden table leg still stood serenely reflecting the glow of the setting sun that glinted through the window. Everything was as before. Only the air still bore traces of the heavenly adventure—the droning that had been the music of the angels' harps still persisted. Motil wondered what would happen now, what the other Motil with the red beard would do.

Reb Motil in the kitchen awoke with a start. He had been dreaming. Yet his dream had not been a dream. It had been truth. Had he not had a glimpse of heaven as he knew it was? What a terrible fate he had beheld pictured for himself there! He made a move to wipe the sweat from his

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# We See in the Papers—

By Edward E. Grusd

**N**OW that the dog-days of summer are over things are beginning to wither. This column is an exception to the rule, for with the advent of autumn we feel renewed vigor and zest in living. Therefore we will begin where we left off last June.

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Nothing would be more appropriate in such an endeavor than to quarrel. And we do quarrel most vehemently with an editorial entitled "College Time" in a recent issue of *The Jewish Record* of San Antonio, Texas. Calling attention to the fact that institutions of learning will reopen in a few weeks, this otherwise estimable journal points out that "the years spent in college and the effort thus expended will never be regretted. The youth at the crossroads who elects to go to college will make no mistake." This kind of indiscriminating ballyhoo is most obnoxious to realists. It is time that someone should vigorously object. We do. We have been through a representative university and saw there some 8,000 out of 10,000 students who had no more business in a university than the missionaries have in Patagonia. They have neither the patience nor the ability to comprehend the teachings of learned men in science, the arts, or the professions; their intelligences rise no higher than moving pictures or bridge-teas or journalistic "popular" science; and about the only thing they succeed in doing is to spend dad's money.

The best place to learn suspender-making or retailing or real estate is in a factory, a store, or an office. It can be learned much better there, and four years of time and several thousand dollars in money can be saved. College, of course, is necessary for the professions, but the trouble with most young people is that they have no confidential adviser to determine whether they have any business undertaking any such serious thing as the study of the law, or medicine, or religion. And so, inspired by just such editorials as the one hereinabove referred to, they go in droves to colleges. College for college's sake! And at the end of four years of utter waste, they graduate (due to the deplorably low scholastic standards at most institutions), work for \$25 a week at menial tasks, are still intolerant, and have no more

appreciation of art, literature, science, history, economics, or psychology than if they had been confined for four years in a Tower of Babel.

Our own advice is—*don't* go to college—unless you feel the academic urge and love knowledge both for its own sake and for the sake of what it will do in enlarging your conceptions and bringing to you a fuller life.

\* \* \*

Now comes one Dr. Jenichiro Oyabe with a book he has just written, "Origin of Japan and the Japanese." This contribution to culture contains the startling statement that the Japanese race has originated from the Jews. The Japanese Emperor is the descendant of the Tribe of Gad, he claims. Darn clever, these Japanese.

\* \* \*

In Philadelphia a Jewish woman who died was denied burial in a Jewish cemetery because she had once joined the Christian Science Church, although subsequently she had returned to the Jewish fold. The courts there backed the cemetery company's charter, which denies burial to anyone not considered of the Jewish faith at the time of death. *The Jewish Ledger* of Rochester, N. Y., wants to know whether Christian Scientists are still Jews. We wouldn't mind knowing that ourselves. However, in this case, it seems unjust that a person who, after making religious ventures in other fields, should be condemned for that, in the face of the fact that she eventually returned to Judaism. In fact, it is the highest compliment to our religion that this woman preferred it after sampling another rather than accepting it blindly. It's the man with a dozen sweethearts who can appreciate completely his final choice rather than the "one-girl" wooer.

\* \* \*

For the past eight years Dr. Joseph H. Hertz, Chief Rabbi of England, has been using his spare time to rewrite the Bible. This intriguing endeavor is now partially fruitful, for the Oxford University Press has just brought out his rewritten Genesis, beautifully produced, if we are to believe E. David Goitein, who uses it as his text for a few pertinent remarks in the *Jewish Exponent* of Philadelphia. Apparently the book is for those who are "troubled by the flood," or "in difficulties over the account of creation," or are "worried

about the conflict between Genesis and Science," because Mr. Goitein would like to know whether it is possible to satisfy such people. While commending the Chief Rabbi for clarifying the text of Genesis in this book, Mr. Goitein gently criticizes him for forgetting that in this day and age, when men can all read for themselves, unlike conditions in medieval days, the Word, as it is, explains itself. Of that we are far from sure, however. Nevertheless, Mr. Goitein is correct in valuing the recent findings of scholars which have cleared up many a doubtful theological interpretation. One of the best books we know in this same field is "Great Men and Great Movements in Israel," by Professor Rudolph Kittel.

\* \* \*

The Jewish press has been so completely turned over to the reports of the recent Zionist Congress at Zurich during the last two months that it is a relief to get a breathing spell. But one of the most interesting stories out of Zurich was the report of the speech given by Dr. Arthur Ruppin, Zionist statistician. We face extinction, he said. Conversion to other faiths, intermarriage, a decreasing birth rate, and an unchanged mortality rate, he stated, are the disintegrating forces which eventually will do away with Jewry. We were surprised to find he had made no mention of assimilation, for that is the force usually made so much of by other proponents of this "extinction" idea.

Now, facts show that the Jewish population throughout the world during the last 30 years has vastly increased. Figures also show that political and even social equality has been on the rapid increase during that time. Each conversion, each intermarriage, it seems to us, knits the body Jewish more closely together instead of disintegrating it but for many other reasons, of course, such apostasy is to be deplored. Historians will prove that intermarriage was perhaps more common among Jews two thousand years ago than it is now in modern America. But after all is said and done, generalizations about races, like all generalizations, are dangerous, and the only people who will know what is to become of world Jewry will be our ladies and gentlemen of the year of grace 3,000.

# Boris Deutsch: An Artist

By Jacob Cooper



*Chassidim, a painting.*

[Since this article was written, Mr. Deutsch's work has been on exhibition in the East-West Galleries, San Francisco, in which city he created a tremendous sensation. The same exhibit has now been booked for a series of presentations in different cities all over the country, and on its return to California will be shown in the Los Angeles Museum.—Editor.]

**I**N describing the work of an artist, the general procedure is to draw parallels between the work of that artist and whatever great predecessors his art most resembles.

In the case of Boris Deutsch, however, his work, in its originality of conception and technique, evades analogies and rather tends to create a norm than follows the manners of others.

This does not imply the all too



*Kiddush, a drawing.*

prevalent method of the "moderns" in their frantic attempts to be "different." Deutsch has transcended both emulation and sensationalism through that



*The Village Fiddler, a water color.*

one quality, sincerity, which makes art great.

Boris Deutsch is truly racial in his expression. He knows and feels the spirit of the Jew reared through centuries of tradition; the Jew whose life is bound up in the volumes of the Talmud and immersed in the precepts of his religion. In his Jewish subjects, this is the type he paints. Yet Boris Deutsch is truly universal.

This paradox may be explained in much the same manner as that of

Dostoevsky (to whom Deutsch has been compared) that he is typically Russian yet profoundly universal.

Deutsch does not paint the subject from close range. After having left Russia, where he was born and raised, and lived in America for 13 years, the memory of the people and spirit that surrounded him in all his early years begins to mellow and find expression in his canvasses. The objective forms, and techniques which he acquired in his years of



*A Talmudic Dispute, a drawing.*

study in Riga and Berlin are squeezed dry of what little they have to offer; likewise the methods of those masters who most influenced him are built upon until he has evolved a style and medium of expression which is purely subjective, free from restraint and as much a part of him as the influence of the environment which moulded his life and which now finds form in his work.

An indefatigable worker, he was too immersed in his work to seek exhibits and public evaluation. During the past several years his work has been shown rarely in New York, Chicago and Los Angeles. It was not until quite recently, when his drawings and paintings were shown at the California Art Club in Los Angeles, that the connoisseurs and the public interest in art began to wake up to the fact that here was a force to be reckoned with. Arthur Millier, in the *Los Angeles Times*, stated:

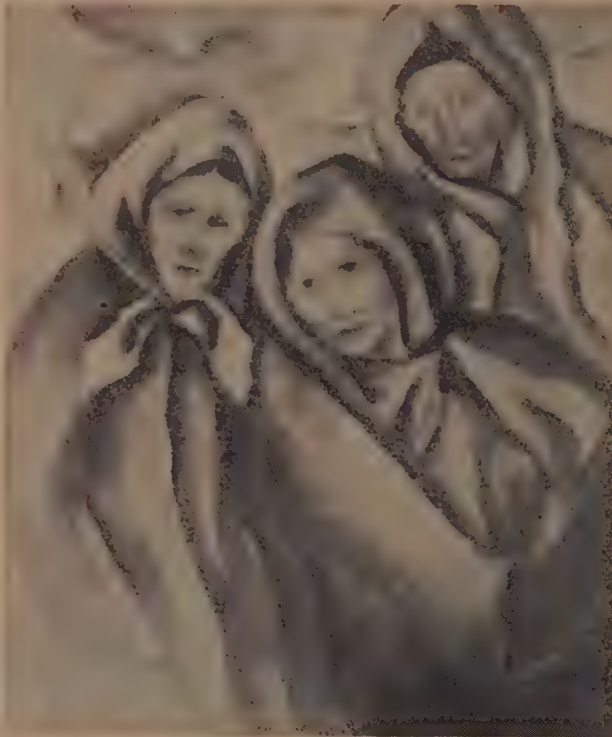
"While Americans pay fancy prices for the works of 'Modernists' who bear the Parisian O. K., a painter of the imagination, emotional power and accomplishment of Boris Deutsch works in Los Angeles unknown to us or to the world at large. . . . His exhibition . . . reveals more fully than before the remarkable status of this man who, while others go to Paris to learn how to paint, shuts himself up in a Boyle Heights flat and does paint."

The impression one receives on viewing Deutsch's works is one of completeness of expression. Though employing the freedom and "distortions" of his contemporaries, yet there is no awareness of distorted forms on the part of the onlooker. With the tools of color, line and mass, Deutsch builds up a fullness of spirit and inner essence, while yet preserving the outer form: abstract thought fuses with concrete form and expression and is conveyed in a quite comprehensible manner.

Though choice of subject runs a wide gamut with Deutsch, it is in his old world Jewish subjects that he seems to find his fullest voice.

Versatility is another quality which Deutsch possesses. Besides oil paintings and drawings which are his prin-

ciple mediums, he works also in clay, wood carvings, etchings, metals, wood blocks and almost every other form of the plastic arts. His experiments in photography found a culmination during the last year in the production of a one-reel motion picture based on a short story by Tchechov. His practical motion picture experience was gained while employed as staff artist in one of the studios in Hollywood and the result of this experiment in which all his crafts were brought to play, was a short but startling revelation which astounded those long experienced technicians who viewed the finished film.



*Village women, a painting.*

But all these things are to Deutsch a means to an end. His paintings show not only the understanding and feeling spirit, but the craftsman who has lived and worked with form, line and color in their many manifestations, and can make them do his bidding.

Though hitherto slightly known, Boris Deutsch is now assured national and international recognition, judging by the recent reception of his works and the invitations from the many galleries which are throwing wide their doors to receive him.

## A Golden Table Leg

*(Continued from Page 387)*

forehead—and saw the golden table leg posing on the table. With a wild cry of entreaty he lifted his hands toward heaven and prayed as if his heart would break, begged the Lord to take back this table leg, to re-affix it to the little golden table at which he must study for all eternity. He sobbed, his body shook with the fervor of his entreaty, he prayed as he had never prayed before. What were riches to him here on earth, when they would steal from him the eternal joys of study in heaven under the tutelage of the Divine Master? His prayer soared upward, swelled outward, filled the room until it seemed its walls must burst; the air wept with him, nature cried out for him, hordes of bees joined their buzzing entreaty to his. Suddenly, as if grasped by a mighty hand, the golden table leg quivered and moved slowly upward toward the ceiling whence it had come. The droning grew louder, filled the air. The golden table leg disappeared. Reb Motil uttered a cry that shattered the world.

Motil looked about him. Long, deep shadows filled the Beth Hamidrash. The candle flames flickered fitfully, preparatory to going out altogether. The table was strewn with books, some still open. The *bochurim* were gathered in a knot at the door. Over him stood Berel. "Come on, Motil. I had to shout in your ear to wake you up. The lesson's over. It's a good thing Reb Ephraim was in a hurry and didn't catch you napping—or you'd have caught it."

You sure missed a fine story in the lesson—all about a poor rabbi and a golden table leg and heaven and everything. Well, let's go. That was some trick you pulled, burning Reb Ephraim's beard. Wait'll he fixes you for it."

All that night as Motil lay on his hard bed his mind was filled with thoughts of his brother, Meyer, in America, the "Golden Medina," and of golden table legs, and occasionally—of Teibele-baking challah for Shabbos and himself in a red beard watching her.

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# Interesting Days In Palestine

The Political Meeting in Magdial--The Twentieth Anniversary of the Founding of Tel Aviv--The Close of the Exhibit

By I. L. Wohlman



HE past few months in Eretz Yisroel have been exceedingly interesting ones. The steady influx of tourists; Purim; the opening of the Tel Aviv Exhibit; Passover; and the gathering of the *G'dolim*, combined to imbue the country with a spirit of vitality, of animation. Almost daily there was a new celebration.

First of all, I want to describe the political meeting held at Magdial. In this colony of the Emek Hasharon, the extended Jewish Agency, which was officially constituted in Zurich last month, was really consummated. Here, both "sides" conferred and outlined the final, decisive plans in the formation of this unusual partnership. Verily, Dr. Weizmann was right when he said that this little colony would be one of the milestones in Zionist history. The great undertaking, begun at Geneva some time ago, was really consummated in our own Magdial.

It happened on Monday, Chol Hamoed Passover. Both Warburgs—Felix and Max—and their wives and daughters, accompanied by Colonel Kisch, President Weizmann and Mrs. Weizmann, had just come from their "inspection" of B'nai B'rak's textile factory. From B'nai B'rak they went to Magdial to have dinner with the founder of the colony, Samuel Schuchawitzki, a man of tireless vitality. For an hour and a half both sides were busily engrossed in discussing the new Agency, in the formation of its plans, in final deliberations about its activities. And when they entered for dinner, the two sides had become one.

It should be known that both B'nai B'rak and Magdial played important, in fact, decisive roles in the consummation of the "partnership." It was these two colonies of the middle class which made a profound impression on all the visitors. They could hardly believe their eyes or ears when they learned that neither of these two colonies is more than five years' old.

Mr. Schuchawitzki was the first to address the visitors. In his speech he said that the name "Warburg" had become famous in Jewry in a very short time. He had just returned from

Poland, he said, where even small children uttered the name "Warburg" in the same tone as if they were speaking of legendary heroes. He said he felt confident that this reverence was due only to the great plans which the Warburgs formed for the rebuilding of Palestine. Their share in the restoration of the country will be remembered by future generations, the speaker concluded.

Dr. Weizmann spoke briefly. His words were filled with sincerity and emotion. He recalled to the minds of the listeners the numerous doubts and misgivings which used to beset us in the past. We were often so perplexed, so confused, that we could not appraise the great treasures which we possess. Today, everything has become clarified. The Jewish laborer, the middleman, and the capitalist have all proved their mettle in a praiseworthy manner. Dr. Weizmann commented on Mr. Schuchawitzki's remark about the Warburgs and added that even the descendants of the Warburgs themselves would cherish and revere their ancestors' part in the renaissance of Eretz Yisroel. So great was the effect of Dr. Weizmann's remarks upon his audience that many were moved to tears. The beautiful young daughter of Max Warburg cried softly as she listened to Weizmann's prophecy.

Felix Warburg spoke next. He said that he felt himself reborn. From now on the real, the vital period of his life's work was to start. "I came here," he said haltingly, in a quivering voice, "so that you might give me of your spirit." He spoke with enthusiastic praise of Dr. Weizmann, the man of the people, who is highly esteemed by the entire world.

The young people in the party later declared that they considered the day spent in Magdial the most beautiful and inspiring in their lives. The young lady who had cried at Dr. Weizmann's words said that his remarks had awakened in her a deep feeling of sympathy for the work that her people was undertaking for the upbuilding of their Homeland.

\* \* \*

THE celebration of the 20th anniversary of the founding of Tel Aviv was inspiringly beautiful. In

the morning the City Council held a special session, when it received a portrait of Mayor Dizingoff, which was presented to the community by a group of Dizingoff's admirers and friends. The Council voted to hang the portrait in the large lobby of the City Hall, alongside the portraits of Herzl, Sir Herbert Samuel, Baron Rothschild, and Weizmann.

The principal event took place in the afternoon at three o'clock. Many



Aaron Danin

prominent citizens and representatives from numerous cities and colonies had been invited to the festival, which was held in the large concert pavilion of the Exhibit. There were visitors from every section of the land: delegates came from Ruchomeh, the southern-most settlement in the country, and even Metullah, our most northerly colony, was represented. Both rabbis of the city, Governor and Mrs. Campbell, Mayor Dizingoff, and all the early settlers and their wives, were on the platform, for not only the men were the "active" builders of Tel Aviv. The women, too, played an important role in the settlement of the "First All-Jewish City" in Palestine.

The police orchestra played the well-known "B'shuv Adonoi Es Shivath Tzion Hayinu K'cholmin"—a song well suited to the occasion. The honor guests took their places at the gaily decorated tables. Blue and white flags floated lightly around the emblems of the city, bearing the inscription, "Honor Unto The Founders And The Builders Of The City." The scouts—healthy, fine-looking boys—maintained order and kept all aisles and exits clear.

The Vice Burgomaster, Mr. Ro-keach, delivered the first address, in which he spoke of Dizingoff's untiring services to the city since its inception. Next Dizingoff spoke. He talked about the heroes of the Jaffa pogrom in 1921. He mentioned that of the 60 founders of Tel Aviv, 12 are now dead, and he eulogized their part

in the development of the city. He stressed the fact that Tel Aviv was built by private initiative, by the energy and will of a private group. Except for the aid given by the Keren Kayemeth (Jewish National Fund) it was solely a private undertaking from the very beginning, and now he said the city council has decided to name one of the new streets Keren Kayemeth Street. Loud cheers and applause greeted his announcement. Dizingoff was given another ovation when he announced that Baron Rothschild had given a large sum of money to decorate the beautiful community *schul* on Allenoy Street.

When Mayor Dizingoff announced that the Governor of Jaffe, Mr. Campbell, wished to say a few words to them in Hebrew, the audience shouted with joy. Gov. Campbell is a great humanitarian and a scholar. He was formerly a professor of mathematics at Cambridge. His address on this occasion evoked lively enthusiasm, for although it was very brief, it was filled with genuine friendliness toward our work. Almost all other English government officials who reside in the country today lack a spirit of sympathy toward the upbuilding of the Jewish National Homeland.

After the orchestra had played "Techezakno Y'daicham" tea and refreshments were served to the guests. Henrietta Szold, ever kind, ever lovable, spoke next. She was followed by Dr. Joshua Thon; L. Jaffe; Wilkowski; Ittamar Ben Avi; and other well-known speakers. When Miss Szold began her address, troupes of native-born Tel Aviv children began to parade into the pavilion—15 groups of them, ranging from 6 to 20 years of age. Each carried its own flag. At the head of the procession marched the first native-born citizen of Tel Aviv: the 20-year-old Aaron Ben Yechezkial Danin. Mayor Dizingoff was obliged to interrupt the speaker. He invited Danin to the stage and presented him with a parchment testimonial in which the city of Tel Aviv expressed its pleasure to its first native-born son.

The orchestra then began to play Jewish melodies, old and new. The festivities lasted until evening, when the entire audience, armed with canes and colored sticks, went to Bialik Street, to the City Hall, led by Danin and the children, still grouped according to their ages. Each group carried a flag, inscribed with the year of their birth. After the natives came the founders of the city, headed by Dizingoff. The various delegations followed. Last came the eager, curious

crowds. The orchestra played throughout the entire procession.

The City Hall was beautifully illuminated; a sparkling electric dome crowned it with glittering splendor.

At nine in the evening the students of the conservatories, Beth L'viim and Shulamith, presented a program of songs on the Exhibit grounds. The famous artists, Marto and Eisner, also took part in the celebration. Madame Oronstein entertained with her dancing.

\* \* \*

AT ten o'clock the Exhibit was closed. Mr. Luke, the Civil Secretary of the Palestine government, distributed the awards. This year's Exhibit was on the whole a great success. It was visited by more than 200,000 people. The booths were very beautiful and must have left a deep impression on the tens of thousands of Arabs who visited them.

#### EDUCATION IN MODERN JEWRY

(Continued from Page 383)

maintains farm schools in Palestine and Tunis, and three teachers' training colleges in Paris to supply its schools with qualified teachers born in the East. Its efforts have been supplemented since 1871 by the Anglo-Jewish Association, which supports schools in Palestine, Syria, Iraq, Persia, India (Bombay), Morocco, and Greece (Salonica), and likewise, since 1902 by the *Hilfsverein der Deutschen Juden* which, besides promoting elementary and advanced education in European and Asiatic Turkey, has also subventioned general and technical schools in Galicia, Roumania and Bulgaria. The *Hilfsverein* has acted as a pioneer of the kindergarten system in the East, and conducts a teachers' training college in Jerusalem. The Jewish Colonization Association supplements the activity of the other philanthropic organizations by maintaining or subsidizing a large number of technical schools in Eastern Europe (especially Russia and Poland), while the American Joint Distribution Committee, between the stressful years 1920-25 expended a sum of \$1,592,000 (over 318,400 pounds) on the support of a multitude of educational institutions.

Thus, both in the East and West modern education has been espoused by Jewry with an ardor unequalled by any other nation. The success with which modern Jews have adopted secular learning is shown by their abnormally high participation in the liberal professions and their achievements in the intellectual world, one of the most striking testimonies consisting in the

unusually large number of Jewish professors at the Universities in Germany and Austria, a proportion that would even be larger if we included Jewish professors who had adopted Christianity. The effects of modern education are not less striking among the masses of the Jewish population, not so much because of any scholastic distinction as on account of the complete revolution wrought in every sphere of Jewish life. The specifically Jewish language, such as Yiddish and Ladino, is gradually discarded in favor of the vernacular; Hebrew education, except in Eastern Europe, is relegated to an insignificant place beside the secular curriculum; the religious bases of the home are being rudely shaken by the inroads of rationalism; and the widening of economic opportunity that comes of a better education is transforming the industrial aspect of Jewry and bringing it into close and constant contact with its non-Jewish surroundings.

#### HUGO VON HOFMANNSTHAL

(Continued from Page 384)

But for the modern mind the truth of motion and emotion are lacking. Von Hofmannsthal was fortunate, however, in his associations with two men—Richard Strauss and Max Reinhardt. Accepting von Hofmannsthal's dramas for librettos, Strauss has stressed their attitudinizing qualities, a useful thing in opera. Reinhardt, on the other hand, with his catholic ability, has managed to add to von Hofmannsthal's plays just that ingredient which they lacked, and with his transcendental skill as a director has made von Hofmannsthal's creations live, breathe, and move on the stage. That is why such a play as *The Great World Theater* seems so great a thing on the stage; Reinhardt, like the prince in the fairy tale, has awakened the sleeping beauty of von Hofmannsthal's play with the kiss of genius.

In only one play of von Hofmannsthal's has this kiss not been necessary. I refer to *Der Rosenkavalier*, in which von Hofmannsthal and Strauss combined their best features to create a thing of beauty and joy, of rare charm and loveliness and wit. Von Hofmannsthal may have considered *Der Rosenkavalier* a mere playing of his mind, a careless piece tossed off in an idle and whimsical moment. But precisely here his deadened eyes brightened up with a smile and his wax figures were set in motion. Vienna laughed away classicism; the merry, jovial moon of sprightliness eclipsed the cold Attic sun.

# In the Public Eye

## Louis Bamberger

**L**OUIS BAMBERGER is one of those able men who, starting in life as an errand or office boy at three or four dollars a week, achieve unusual business success without losing their common humanity. He was born in Baltimore 74 years ago, and has just retired as owner of the L. Bamberger & Co., of Newark, N. J., one of the



Louis Bamberger

largest department stores in the east. Upon his retirement last month he distributed \$1,000,000 of his personal funds to the 300 employes of the store who had worked there for 15 years and more. In some cases this amounted to more than \$10,000 per employee.

Mr. Bamberger now intends to devote the rest of his life to philanthropy. Already he is known to have contributed some \$650,000 to the Newark Museum. He has also made \$100,000 gifts to the Beth Israel Hospital in Newark and to the American Jewish Joint Agricultural Corporation. Recently, with several other New Jerseyites, Mr. Bamberger donated nearly 2,000 acres for a camp for the boy scouts of the county.

\* \* \*

## Joseph Schonthal

**E**VERY Jewish boy and girl who attends Ohio State University at Columbus, Ohio, meets "Dad" Schonthal sooner or later. So does almost every person in needy circumstances in the city of Columbus and in other cities. His anonymous gifts equal the many large public benefactions he has made.



Joseph Schonthal

And so it was a joyous gathering of relatives and hosts of friends who met with him last month to celebrate his 75th birthday. Not only for his actual

philanthropy, but for his sweet, warm personality, he is loved by all who have ever met him.

Mr. Schonthal's is a life devoted to his fellow men. Being the best and highest type of Jew, he naturally has a greater interest in Jewish affairs and activities than in non-Jewish. But his kindness and aid knows no distinctions of race or color. He is a member of the Board of Managers of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations; President of Temple Israel of Columbus; founder of the Hermine Schonthal Infants' Home and of the Hermine Schonthal Community House in Columbus, and of a number of other religious and communal organizations.

Birthday greetings, "Dad" Schonthal, and many happy returns of the day!

\* \* \*

## Isaac W. Frank

**T**HE wisdom and foresight which has caused Isaac W. Frank to support the Jewish community center movement for years has now prompted him to make a gift of \$50,000 to the new Pittsburgh Y. M. H. A. and Y. W. H. A. It is the largest gift the institution has received.



Isaac W. Frank

Mr. Frank, who is an engineering executive in Pittsburgh, is a member of the central board of directors of the "Y," and one of its most devoted supporters. He was a member of the original campaign and building committees. His gift will be applied to the debt of the structure, which was dedicated three years ago, as well as used for an increase of its activities.

Mr. Frank was born in Pittsburgh in 1855, and educated at Rensselaer Polytechnic Institute, of which he is now a trustee. He is also a trustee of the University of Pittsburgh; and a member of the board of trustees of the Montefiore Hospital, the Federation of Jewish Philanthropies, Pittsburgh Association for the Improvement of the Poor, the Rodef Shalom Temple, and numerous other civic, social, and educational organizations.

## Nahum Sokolow

**N**AHUM SOKOLOW is recognized as the most prolific contributor to the Hebrew press of this generation. It



Nahum Sokolow

was only fitting and proper, therefore, that he was chosen to deliver a memorial address on the 25th anniversary of the death of Theodor Herzl at the Sixteenth Zionist Congress in Zurich last month. Mr. Sokolow is Chairman of the

Zionist Executive.

Born in Russian Poland in 1859, Mr. Sokolow was known as a child prodigy in his studies at school. He was trained to be a rabbi, and studied Talmudic literature for years, but after his marriage in 1876 he moved to Warsaw, where he became first assistant editor and then editor of a weekly newspaper which under his direction was transformed into a daily.

Later he began to write for Hebrew periodicals, and soon was hailed as the foremost Hebrew journalist in Russia.

\* \* \*

## Mortimer L. Schiff

**A**LTHOUGH Mortimer L. Schiff is now 52 years old, he retains the true spirit of youth. Following in the footsteps of his illustrious father, Jacob H. Schiff, by becoming one of the nation's leading bankers and railroad men, as well as by distributing his wealth to a large number of worthy causes, he nevertheless



Mortimer L. Schiff

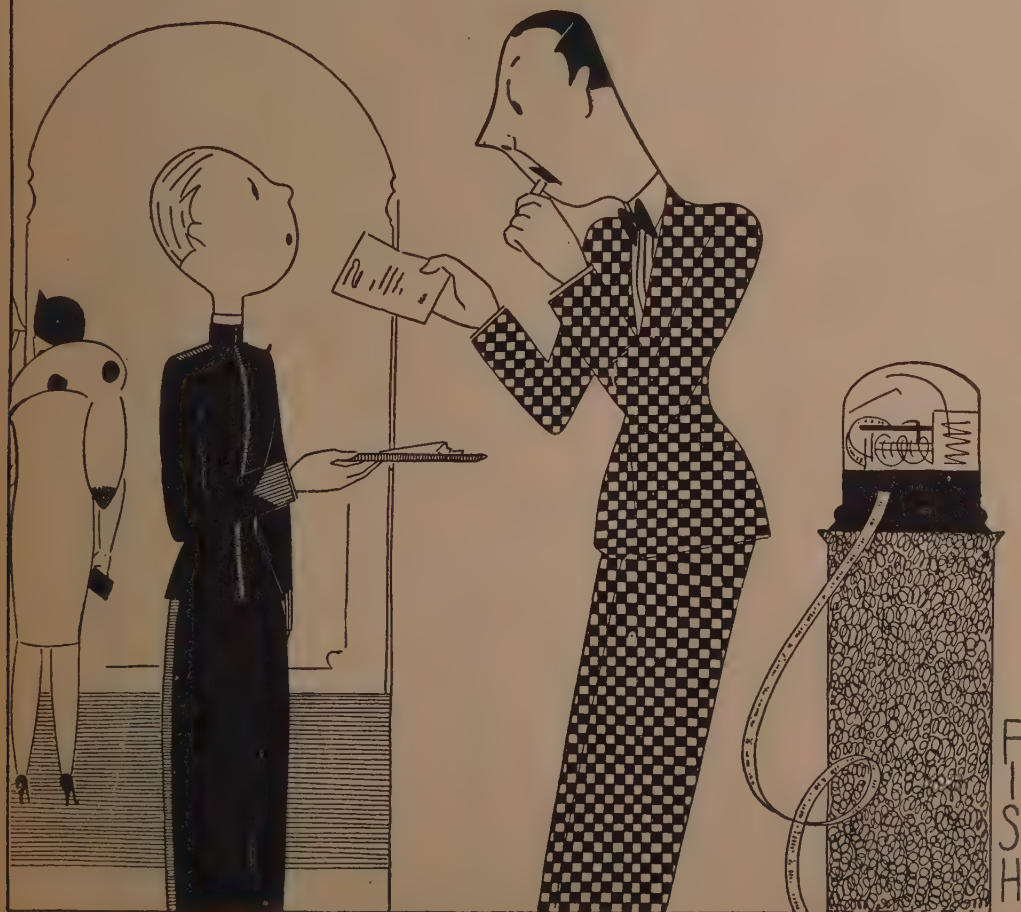
remembers his own boyhood and is resolved to try to make that of others as happy.

Therefore, while attending the international Boy Scout jamboree in England last month, he presented the Prince of Wales with a check for \$50,000 for the further development of the British Boy Scout movement. Recently he gave a similar amount to the American Boy Scout organization, of which he is Vice President.

## Embarrassing Moments

When the market collapses and  
your broker makes a margin call,  
and your bank balance is \$1.47...  
*be nonchalant...light a MURAD*

*They taste just like  
they did 20 years ago*



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When writing to Advertisers kindly mention the B'NAI B'RITH MAGAZINE.

# The Printed Page

**A TREATISE ON JEWISH MUSIC**  
*Jewish Music in Its Historical Development*, by A. Z. Idelsohn. (Henry Holt & Co.)

AT LAST English speaking Jews have a comprehensive and authoritative treatise on Jewish music, something that has been sorely felt for many years. Idelsohn's book is truly comprehensive in that it traces the development of Jewish music from hoary antiquity to the most modern times, and deals with practically every known phase and nuance of this music in its various ramifications; and it is pre-eminently authoritative in that every one of its statements is well sifted and its information is based on authentic sources.

Naturally, Jewish music having been chiefly sacred music, the greater part of the book is devoted to songs of the synagogue, which the author derives primarily from the musical notation or accentual modes of the Bible, and only a minor part is given over to the folk song which is, comparatively speaking, of recent date. Both parts, however, are amply corroborated by musical examples, more than 100 pages of music serving to illustrate every type of music discussed in the text. This is a unique feature which greatly enhances the value of the book, particularly to students of music, for whom the book is primarily written, although the layman will also enjoy its perusal if he confines himself to the historical parts.

The author, who is well known as the composer of the *Thesaurus of Hebrew Oriental Melodies*, deals with Jewish music as a living organism which follows a definite trend and uninterrupted development throughout the ages, and not as a petrified growth or mummified skeleton.

The book contains, indeed, a mine of welcome information, much of it entirely new, based on manuscript material from the famous Birnbaum Collection of Hebrew music, now deposited at the Hebrew Union College Library in Cincinnati, where the author is Professor of Jewish Music. For the first time we now have a masterly analysis of the biblical and synagogueal modes which are still dominant in Jewish music worship everywhere, a thorough evaluation of the institution of *Chazzanuth* in medieval and modern times, a fine appreciation and critique of the leading *chazzanim* of the new era (such as

Sulzer, Naumbourg, Lewandowsky, and others), as well as *badchanim* and *klezmerim* (notably Ehrenkranz, Zunser, Goldfaden), and a minute examination of the various elements that go to make up the Jewish folk-song in the Orient and the Occident. He properly advocates purity and unadulteration in Jewish music, but if there has to be reform he favors moderate reform along the conservative lines of the great Eastern *chazzanim* who clothed the genuine Jewish modes in the rich garb of Oriental polyphony and harmony, thus beautifying the kernel, not rejecting it.

In view of these sterling qualities of Idelsohn's book it is safe to foresee that for many years it will be the standard work on the subject of Jewish music, and for that reason its somewhat faulty English style and numerous misprints ought to be corrected in a second edition.

JOSEPH REIDER.

\* \* \*

**SIMPLE YET GRAPHIC PROSE**  
*Frankfort*, by A. Freimann and F. Kracauer, translated from the German manuscript by Bertha Szold Levin (Jewish Publication Society).

THE Jewish Publication Society opens its Jewish Communities Series with this excellent compendium on the historic Jewish community of Frankfort-on-Main, Germany. The Ghetto from which came the house of Rothschild and Ludwig Boerne, one of the last and the greatest ghettos of central Europe, deserves such careful study.

The story is told in simple yet graphic prose. Frankfort Jewry is described, both for its own importance, and as a leading example of the kind of life which Jews lived everywhere in Europe from 1200 to 1800. Strikingly enough, the first public record of Jews in Frankfort was a massacre in 1241, and from that time on the Jewish community grew and declined, with massacre and expulsion in 1349, the infamous Fettmilch riots in 1612, and a fire which destroyed the entire ghetto in 1712, with rebuildings whenever a space of peace permitted. In 1500 there were only 180 Jews in Frankfort, while in 1750 there were 3,000, crowded into the same area, with consequent loss of

light and air, and terrific menace to health. The ghetto itself had been forced on the Jews in 1460, when their right of free residence in any part of the city was rescinded, and they were compelled to move into the newly walled-in section by the river.

After carrying the Frankfort Jews through their emancipation, which was not actually completed until 1868, the authors give brief chapters to such topics as the old cemeteries, the collection of Jewish books in Frankfort, and the rise of the house of Rothschild. It is unfortunate that among so much valuable and detailed information, they should credit the old legend, exploded by Count Corti, that the basis of the Rothschild fortune lay in the concealed wealth of the Langgrave of Hesse-Cassel.

The book as a whole is a real contribution, which must be included in any Jewish reference library.

LEE J. LEVINGER.

\* \* \*

**A MAGNIFICENT STUDY**  
*Jeremiah*, by Stefan Zweig. (Viking Press.)

LOVERS of poetic drama will surely welcome the new edition of Stefan Zweig's "Jeremiah." This story of Israel's most unhappy prophet was dramatized during the World War as a protest which by its ancient setting might escape the censorship. The drama is a magnificent study of the prophet as protestant; it should appeal alike to all readers responsive to what is truly noble and poetic in modern literature. Too much praise cannot be given the translators, Eden and Cedar Paul. They have successfully bridged the language gap, and the work, instead of reading like warmed-over German, glows with the fire and passion of the Hebrew scriptures from which Zweig drew his inspiration.

ELMA EHRLICH LEVINGER.

\* \* \*

**BOOKS IN BRIEF**  
*The Grand Manner*, by Louis Kronberger (Ilorace Liveright), is the first novel of a promising 23-year-old Jewish author whose precocious erudition has not prevented him from turning out an interesting piece of work.—E. E. G.

# News of the Lodges

THE most successful B'nai B'rith meeting of the summer was held in Atlantic City August 11 under the auspices of the Philadelphia B'nai B'rith Council, of which Joseph W. Salus is President. District No. 3 also co-operated. More than 300 loyal B'nai B'rith members, including some of the outstanding leaders of the Order, were present, and despite the distractions offered by Atlantic City, a spirit of real brotherhood and serious purpose dominated the affair. Representatives from nearly the entire Atlantic coast were there.

Abraham Berkowitz, President of District 3, outlined plans for the coming year, stressing his desire for an increase in membership. Senator Joseph B. Green of Delaware and Marcy Michaels of New Jersey promised the backing of their respective states in these laudable endeavors. The venerable Judge Josiah Cohen of Pittsburgh, 88 years old, aroused a storm of enthusiasm when he went over to President Berkowitz and promised his personal support. The morning session concluded with a memorial service for the late Dr. Boris D. Bogen, Secretary of the Order.

MEMORIAL meetings for the late beloved Secretary of the Order, Dr. Boris D. Bogen, have been held by a number of local Lodges throughout the country. A typical meeting was held recently by the Morgantown, W. Va. Lodge, at which the following resolution was unanimously adopted:

WHEREAS: Dr. Bogen, having served unflinchingly and devotedly in the interests of our brethren in countries across the seas, and whereas, his tireless endeavors, ability, and affability in the promotion of the welfare of our Independent Order of B'nai B'rith in general and his leadership in the Hillel Foundation in particular, be it therefore Resolved: That we, the officers and members of Morgantown No. 1049, I. O. B. B., hereby express our deep sorrow at the death of Dr. Boris D. Bogen, and that we hereby acknowledge our sincere appreciation for his tireless endeavors in his great humanitarian interests and for the highest type of service he rendered to his fellow men."

DISTRICT No. 2 has just spent more than \$17,000 for worthy causes. Checks totalling this amount were recently sent by President Samuel I. Sievers of St. Louis to the

Jewish Orphan Home in Cleveland; the Constitution Grand Lodge for such national activities as Hillel Foundations, Anti-Defamation League, Mexican Bureau, A. Z. A., and Palestinian Home Building; and to the Emergency Relief Fund of the Grand Lodge.

OAKLAND (Cal.) \* \* \* Lodge No. 252 stole a march on its contemporaries by starting the autumn season about a month ahead of time. On August 13 it held a "Big Reception" to welcome the newly initiated members and start activities in general. Richard Gutstadt, Secretary of District No. 4, was advertised as the special attraction, and a most successful gathering was held.

ALEXANDER M. FRIEND, a charter member of Kansas City (Mo.) Lodge, died recently at the ripe age of 83. Brother Friend had hosts of friends in Kansas City, and Dallas and Fort Worth, Tex. Many grateful people remember him for his many acts of charity and benevolence.

PRESIDENT Alfred M. Cohen will be the principal speaker at a gala dedication of the new B'nai B'rith Community Center Building in Denver September 16. All officers and members of the General Committee of District Grand Lodge No. 2 are expected to be present for the exercises, which are to be held from September 15 to 18 inclusive, under the auspices of Denver Lodge No. 171. The magnificent new building will be used as a combined B'nai B'rith Club and a general Jewish Community Center for Denver Jewry.

A LARGE crowd attended a three-cornered discussion on religion held under the auspices of Zion Lodge No. 62, at Columbus, Ohio. Rabbi Isaac Werne of the Agudath Achim Congregation spoke on "Why I am an Orthodox Jew"; Rabbi Rivlin of the East Broad Street Temple, upheld Conservative Judaism; and Rabbi Jacob Tarshish, Bryden Road Temple, supported Reform Judaism. Everyone present thoroughly enjoyed and was benefited by the points brought out by the speakers.

BROTHER SID MINTZ, of Los Angeles Lodge, has become a playwright. His three-act play, "Patriots Preferred," was produced by the Modern Mummies, a literary group of the Polytechnic High School.

## HILLEL FOUNDATIONS

SAMUEL R. PRICE, who won the \$25 cash prize awarded annually by the H. K. Mulford Company to the outstanding student in bacteriology at the Philadelphia College of Pharmacy and Science, has donated the prize to Judge Joseph L. Kun, of Philadelphia, Chairman of the Wider Scope Committee of District 3, with the specification that it be used for Hillel Foundation work.

"Before taking the competitive examination for the bacteriology award," Mr. Price wrote to Judge Kun, "I remarked to a fellow student that should I win the prize I would donate it to some worthy cause, especially one whose aim and purpose it is to aid Jewish students. It did not take me long to decide that the B'nai B'rith Hillel Foundation was the very institution that was most deserving, due, no doubt, to the fact that its cause is the highest and the goodness of its work is reflected upon entire humanity and Jewry. To build hospitals, homes, and similar institutions is noteworthy, to help the sick and the poor is splendid, but to build character among Jewish students at our colleges and bind them with the ties of everlasting spiritual tradition is superb, being a stroke of enduring consequence most favorable to Jewry and the principle of Judaism."

## ALEPH ZADIK ALEPH

EAST ST. LOUIS chapter will have complete control of one of the late Friday evening services in the local synagogue. Rabbinical talent within the chapter will be utilized for this occasion.

THE Indiana chapters have organized an Indiana Federation which is to act as an advisory group to all chapters in the state. The Federation is now engaged in making preparations for a conclave of the constituent members.

DETROIT Chapter No. 36 and Adolph Freund Chapter No. 93, also of Detroit, have combined to stage a monstrous open meeting at which one of the features will be a debate between the two chapters. The former group recently journeyed to Toledo and defeated that chapter in a debate.

# Across the Seas

UNDER the auspices of the First Lodge of England, a symposium on "The Desirability of Establishing a Communal Arbitral Tribunal for Lay Disputes" was held at a meeting at Jews' College, London. Dr. J. Snowman, who presided, explained the position of the Lodge in regard to the subject by saying that it had been suggested to the Council of the Lodge as a matter of some urgency, and that the Lodge ought to take it into consideration. He made it clear that the Lodge was in no way committed to take any action.

The London *Jewish Chronicle*, which has been urging the establishment of such a *Beth Din* for some time, rejoiced editorially over the results of the B'nai B'rith symposium, declaring that the preponderance of opinion expressed there confirmed the plea for the speedy establishment of such an agency.

\* \* \*

THE First Lodge of England will officially join in the celebration of the Semi-Jubilee of the Ministry of Bro. Rabbi Dr. Salis Daiches, of Edinburgh, President of the District Grand Lodge, it was resolved at a recent meeting of the Lodge.

\* \* \*

BROTHER Dr. Hermann Loew, Past President of Massadah Lodge, Vienna, recently offered a number of valuable suggestions to the Lodge, all of which were approved by the members. The suggestions postulated that the business year of the Lodge should coincide with the Jewish year; that a Lodge court should be established to which all members of the District will submit for decision fraternal and private difficulties; that substitutes should be elected for all members of the General Committee, who would sit in at every meeting, but not vote except as substitutes; and that, without overlooking the obligation to care for widows and orphans and other charities, the main task of the Lodge at present is showing concern for the preservation of Jewry.

\* \* \*

JEWS in Germany are preparing for a mammoth celebration of the 200th anniversary of the birth of Moses Mendelssohn in September. The Berlin Jewish community is arranging for services in all synagogues, public demonstrations, and a gala presentation of Lessing's "Nathan the Wise."

SINCE the death of Dr. Edmund Kohn, President of the District Grand Lodge of Austria, the duties of presiding officer have been taken over by the First Vice-President, Dr. Schnabl. Having been a member of the General Committee for 20 years, Dr. Schnabl knows the needs of the District thoroughly. He is 62 years old, and is a busy and respected attorney in Vienna, loved and honored by all the brethren for his sympathetic manner, kindness of heart, and wisdom. Since 1903 he has been a member of Unity Lodge, Vienna, which he served as President in 1908 and 1914. He is prepared to continue the successful policies of his distinguished predecessors.

\* \* \*

THE Grand Lodge of Czechoslovakia has decided to subsidize a number of literary works, including Dr. Ziegler's latest book, "The Moral World of Judaism." A subsidy was also granted, at the District convention in Prague recently, to Czechoslovakian pension societies for Jewish Teachers. In addition, substantial sums were granted for the support of Jewish students; for the Society devoted toward furthering a knowledge of Judaism; and to the Jewish museums of Prague.

\* \* \*

BROTHER Dr. August Stein, President of the Jewish community in Prague, has reached his 75th year. He is loved and respected throughout Czechoslovakia, especially for his translation of the prayer book into the Czech language, and for the welfare work for widows and orphans he conducts for Bohemia Lodge, the largest Lodge in the Czechoslovakian District.

Two distinguished B'nai B'rith members were selected by the Keren Hayesod in Prague to be Czechoslovakia's representatives of non-Zionist organizations in the extended Jewish Agency. They are Dr. Josef Popper, District President, and Dr. Armin Weiner, Past President. Another Brother, Past President L. Dux, was also named among the substitutes.

\* \* \*

A MOST interesting consensus interview was published recently in the B'NAI B'RITH MAGAZINE for Poland. The Presidents of the B'nai B'rith Lodges and Associations in Poland gave their views of the principles and aims of B'nai B'rith. Said Judge Maximilian Hoffman, President of the Society "Rafael Kosch," in Leszno: "B'nai

B'rith is the center that aims today to alleviate the exigencies of the Jews, but it is to be in the future the center for all of Jewish social life. As Jerusalem is the city of pilgrimage for the faithful, so must our Order be a new Jerusalem for the true sons of Israel."

\* \* \*

ETHICAL, artistic, social, and cultural addresses with special emphasis on their relation to Judaism, were given before Truth Lodge, Vienna, during the past year. The membership is 152. Special interest was taken by the Lodge in Mensa Judaica, which provided 45,000 meals for needy students. Through the help of the Lodge, the Apprentices' Home "Zukunft" cared for 120 apprentices, 58 internes, and 22 externes, and the Jewish Aid Society was able to extend its activities. The Widows' and Orphans' Fund reached a total of 45,000 schillings, and a substantial sum was contributed to the B'nai B'rith work in Palestine.

Together with the Sisters' Auxiliary, the Lodge celebrated for the first time the Feast of the Maccabees. The Auxiliary, in addition to contributing to the success of the purely social activities of the Lodge, supported many special charities of its own, including the coal fund for poor families, and a sale of articles made by the middle classes and by artists. The Auxiliary has 90 members.

\* \* \*

THE annual report of Vienna Lodge shows a membership of 329. Although the previous year found 366 members on the roll, the decrease is accounted for by the number who went to make up the new Lodge, "Graz." Vienna Lodge appropriated more than 92,000 schillings for the following organizations: Orphans' Society, Society for Aiding Lung Sufferers, Home for Invalid Jews at Meran, Home for the Blind, Austrian Sea Hospice, Middle Class Welfare Work, Society for Deserted Jewish Children, Poor Jewish Students and Artisans, Jewish Museum, Art Fund, Keren Hayesod, Keren Kajemeth, and the Library.

\* \* \*

THE 50th anniversary of District No. 8, Germany, will be celebrated in 1932. It is planned to publish a pamphlet at that time, in which the deeds of the District shall be recounted in detail. Important speeches, articles, letters, etc., will also be included in the publication.

# Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

## What Is Wrong with the Reform Rabbinate?

Sir:

The recent announcement that The Temple, of Cleveland, Ohio, has decided to "abolish all extra-pulpit activities" after an experience of 85 years, principally for the reason that "the Synagogue is essentially a place of worship, religious inspiration, and religious education," prompts the question which titles this article.

During a sojourn of four months in Europe, I endeavored to attend Friday evening services, whenever possible. Only once during that period was I privileged to listen to a sermon, and that on a special occasion, when the "Kultusgemeinde" of Karlsbad celebrated the 75th anniversary of its establishment. Only for that reason was "that night distinguished from all other nights." On every other occasion, there were only the prayers, the ritual, and the music. And yet there was an upliftment of spirit, and there was a feeling of sanctification that came to me, I must confess, only when I attend a sermonless service.

Is the Reform Rabbinate to blame? Has it stressed unduly the importance of the sermon at the expense of the ritual? I answer affirmatively, but with reservations that should exculpate the Rabbi from all responsibility. It seems to me that the Reform Rabbi has been compelled in self-defence to magnify the value of the Friday evening or of the Sunday morning sermon and to slight, correspondingly, the value of prayer and ritual. There is no Reform Rabbi among my acquaintance who would not prefer to "revert to caste," to get back to essentials and elements, to make the synagogue, in truth and in fact, a "Beth Hamidrash," that which it has been throughout the ages when it was bent on performing its traditional function solely. There is not a Reform Rabbi among my acquaintance who would not prefer to deliver a course of lectures on "Great Characters from the Bible" to a course on "Modern Literature." And yet, for the most part, he is driven—I use the expression advisedly—to the latter course by the predilections of his congregants. Is there any doubt, for example, that the announcement of a sermon on "Dodsworth" will attract a larger audience, both of members and of non-members, than the announcement of a sermon on the "Psalms of David," or that the announcement of a sermon on "The Well of Loneliness" will pack the synagogue to the doors, whereas the announcement of a sermon on "The Philosophy of Job" will result in empty pews?

Who, then, is accountable—the Rabbi, who conceives his function and his profession properly, who craves to be a teacher, a pastor in the finest sense, but whose ambition is thus frustrated by an ultra-modern conception of the synagogue and of the rabbinate, or his thoughtless parishioners, who have drifted from their traditional anchorage and are proceeding—nowhere?

Thus baldly stated, the question is easy of solution, in theory at least. It is we who must "revert to caste." It is we who must become atavistic in the religious sense. It is we who must by our demand for and our delight in the traditional ritual and the meaningful prayers furnish the Rabbi with the requisite inspiration for his task. Yes, the Rabbi is willing to resume the function of a teacher—a teacher of that which is worth while, not of things ephemeral. Are we willing to become his disciples in that kind of a school?

Alfred A. Benesch.

Cleveland, Ohio.

\* \* \*

## Elijah, Gaon of Vilna

Sir:

I recently came across a book where facts were described about Elijah, Gaon of Vilna, that venerable scholar who at one time resided in Vilna, the ancient capital of Lithuania, which at the time was the largest Jewish settlement in the world.

He was considered the Chief Rabbi of Lithuania and possessed such a prodigious memory that he is said never to have forgotten a book once he read it. He knew by heart the Bible, Midrash, Mekilta, Sifre-Tosefta, Seder Olam, the Talmuds (Babylonian and Jerusalemi) the Zohar, the Code, Rashi, Rambam, etc., and could quote any passage at will.

In Eastern Europe his memory is revered to the present day by all Jews, and the Gaon's picture is prominently displayed up to the present time on the eastern wall of almost every orthodox building.

Saul Matison.

New York City.

\* \* \*

## Justly Objects to Classification

Sir:

I think it is awful to read in so many newspapers classified ads that specify "Gentile wanted" or words to that effect. Could not the fine, wonderful Order of B'nai B'rith, with its backing of so many excellent members, present a resolution to Congress asking that no sign, no paper, or periodical could print any such classification as to the nationality of the people wanted? Some Jewish concerns do not hire Jewish help either and this is a dreadful situation also.

Mrs. B. L. Harris.

Chicago, Ill.

\* \* \*

## A Nosegay from China

Sir:

Three copies of the B'NAI B'RITH MAGAZINE were sent to us by one of your subscribers, and we read them with great interest and enjoyment. I am enclosing money for one year's subscription, and would request you to mail all copies to my father, Mr. H. Kammerling, Astor House Hotel, Shanghai, China. I look forward with pleasure to receiving the Magazine.

(Miss) Miriam Kammerling.

Astor House Hotel, Shanghai, China.

## Correction

Sir:

In the B'NAI B'RITH MAGAZINE of April, 1929, there appeared a very excellent and instructive article entitled "The Jewish Interest in the Early American Colleges," by Leon Spitz, which I have read and re-read with much interest, but the contribution contains a few historical inaccuracies. On page 228, first column, Abraham Pinto is credited with being "one of the founders of the Society of Cincinnati." The name of the organization was, and now is, "The Society of Cincinnati."

At the top of page 229, first column, appears "Simeon Levy First Jew to Matriculate at West Point," and further on gives him the name of Simeon B. Levy," both of which are incorrect. The Annals of the United States Military Academy at West Point catalogues him as "Simon M. Levy of Maryland." He graduated in the first class of 1802. There was only one other graduate.

Henry C. Ezekiel.

Cincinnati, Ohio.

\* \* \*

## Confirmation Tokens

Sir:

Since the inception by the Wider Scope Committee of the plan to give tokens to confirmands who are the children of B'nai B'rith members, the occasions on which the gifts are distributed have proven uniformly successful, and are carried out by my lodge as follows:

The confirmands and their parents are invited to a special meeting of the local lodge. As many of the lodge members and officers are present as is possible, and a regular meeting is held first. Then the Rabbi delivers a short address to the confirmands, briefly stating the work of the B'nai B'rith, and the reasons for the presentation of the tokens.

If properly presented in some such fashion as this, these tokens should prove a benefit to the Order as well as to the Confirmands.

Isadore Roman, Secretary.

Deborah Lodge No. 161,

Greenville, Miss.

\* \* \*

## Anti-Jewish Prejudice

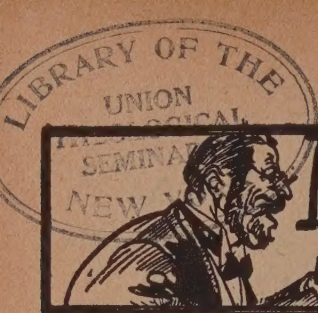
Sir:

Could you please send me, or direct me to sources of information, on the subject, "Resolved that the prejudice against the Jew is inevitable." This is for a debate.

Sam Bluefarb.

Chicago.

This subject is dealt with in "Prejudice Against the Jew," by Philip Cowen; "Nationalism, A Cause for Anti-Semitism," by Samuel Blitz; and in an article which ran in the February and March, 1929, issues of the B'NAI B'RITH MAGAZINE, entitled "I Do Not Love Thee, Dr. Fell," by E. David Goitein.



# Humoresque



## Chutzpah Par Excellence

SHMERIL, the Kibitzer, spent most of his time in the village coffee house. From 11 in the morning until five in the afternoon he was to be seen lounging about and great was the annoyance of the proprietor, for Shmeril never spent a nickel. Finally the climax was reached when Shmeril called the waiter.

"Yes, sir," said the waiter hopefully, standing at attention.

"Save this chair for me until I come back," said Shmeril, "I'm just going home to drink some coffee."

\* \* \*

## Medical Speed

"QUICK, quick, get undressed and ready for the examination," Dr. Loeb commanded his visitor, Hymans, who had been waiting for hours to see the doctor.

"But doctor, I—I—" stammered Hymans.

"Don't waste my time by talking so much," snapped the doctor, and before the poor fellow had a chance to say a word the great specialist was pulling down his clothes. After examining his heart and lungs he turned to his patient in anger.

"Why do you healthy people come around bothering me? Why did you come to me, tell me? You are perfectly normal."

"But doctor," said Hymans in despair, "I just came here to collect your dues for the Beth Israel Orphan's Home."

\* \* \*

## The More Reason

AT THE funeral of the great banker, William Marcus, the loud crying of a young Jewish lad attracted the attention of the crowd.

"Why do you cry so hard, my poor fellow," someone asked him. "Are you a relative of the banker?"

"No," sobbed the youth, "That's why I'm crying."

\* \* \*

## Real Boys

CAMP B'NAI B'RITH, administered by Mount Royal Lodge No. 729, Montreal, Canada, had a very successful summer this year. Scores of real boys were brought to the camp and were enthusiastic about the enjoyment and treatment they received there. The

SEPTEMBER is one of the most glorious months of the year—to everyone except the school children. The heat and fatigue of summer are gradually giving way to coolish, golden days; the birds are beginning to rise in flocks for their flight south; everyone is coming home from vacation and settling down with renewed zest to their labors; and the chilly nights are driving people in from porches and parks to sit in living rooms and read or converse. What is needed to spice up these conversations are many good stories, well told. Every gathering has them. Why not transmit them to other groups in all parts of the country through the Humoresque page? When you hear a good Jewish story, send it in. If it is accepted we will reward you with a fine, new book. The following have won books this month: Mrs. Boris Brutskus, Berlin, Germany; Grace Bialkin, Portland, Ore.; Fritz Biel, Alport, France; and Mrs. Harry Kaufman, Corsicana, Texas.

\* \* \*

following are verbatim extracts from actual letters sent by the boys to their parents and friends:

"I am enjoining myself very good and I got miskeedos bites from Abie."

"Camp B'nai B'rith is a very good country."

"Dear Mother I am FILLING well. Hoping to hear the same from you."

"I hope Father is working because I lost ten cents."

"We have 8 boys in a tent and 8 boys each have 8 beds for each boy."

"You should not worry about my hat because I lost it."

\* \* \*

## Repatee

IN OLD Russia an officer in the army was traveling in the same train with a Jewish peasant. In order to humiliate him, the officer began reading aloud from his newspaper: "In China they club Jews and dogs." He looked at the Jew maliciously. "Hm!" murmured the

Jew, "how lucky that you and I are not there."

At the next station another Jew got on the train, and the officer loftily cried, "What are you doing in this car, Moishe? Don't you know you ought to travel in the cattle car?"

"Oh, I beg your pardon," answered Moishe, backing out, "I saw you sitting here and so I thought this was the cattle car."

\* \* \*

## The Moral Is—

MR. KAMINSKY, a wealthy American tourist in Poland, was taken by his guide to the ancient Jewish ghetto section in Warsaw. Arriving at the outskirts, he paused, and a look of disgust crossed his face.

"I don't care to see this district," he said, "it's too dirty."

"But," answered the guide, "in this very place the greatest moral treasure of the world—Judaism—has been preserved in its purest and cleanest state."

\* \* \*

## As Advertised

LEVINE knew there was something wrong with his tooth, but could not bolster up enough courage to go to the dentist. Finally, however, in fear and trembling, he visited a dentist, but the moment the latter touched the sore tooth Levine emitted a blood-curdling yell.

"What are you making such a noise for?" demanded the dentist indignantly. "Don't you know I'm a painless dentist?"

"Well," answered Levine ruefully, "maybe you're painless, but I'm not."

\* \* \*

## He Should Have Asked for Change

A JEWISH bakery had a sign in its window: "We open Saturday afternoon at two o'clock." One Saturday afternoon around opening time an old Jew tried the door. Finding it open, he walked in. The lady behind the counter came forward with the usual "What can I do for you?"

"Are you open already?" countered the old man.

"Yes, we just opened," answered the woman, "what is it you want?"

"Nothing," answered the customer, "I just wanted to know the time."



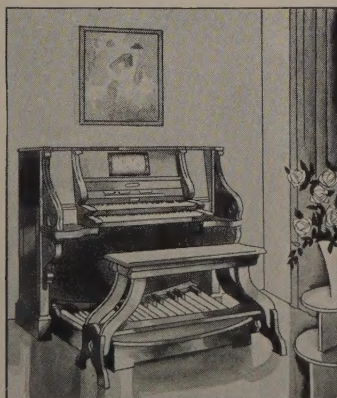
*Entertaining  
is a rare delight with a*

## WURLITZER REPRODUCING ORGAN

**T**HERE'S a lull in the conversation. Then, an expectant hush, as you touch an electric button; and instantly, your guests are listening enraptured to the glorious harmonies with which your Wurlitzer Reproducing Residence Organ floods your home. Symphonies, ballads, classical or popular selections as you will, all are rendered with that

brilliant blending of countless tone colors, that soul-stirring grandeur which make the pipe organ the acknowledged "King of Musical Instruments." For entertainment on all occasions, the Wurlitzer residence pipe organ, played either by hand or by reproducing music rolls, and requiring surprisingly small space, brings you the world's best in music.

There is no measuring value of the pleasure it gives your guests and your family, the cultural development it affords your children, the distinction it adds to your home. Yet the cost is only about half what you would expect to pay for so wonderful an instrument. You are invited to hear and play it at the nearest Wurlitzer Studio—New York, Buffalo, Cleveland, Cincinnati, Detroit, Los Angeles, Chicago, Pittsburg.



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FIXTURE placement, as well as color and beautiful fixture design, heighten the charm of the modern bathroom. In this skylighted Crane room is illustrated how effective an unusual grouping can be. Between windows, whose panes are covered with decorated paper or printed fabric of a Japanese design, the mirror is set. Above it, false panes give the effect of one large window. Beneath is the center of interest, the

*Elegia* lavatory, its exquisite form accented by its out-of-the-ordinary background. The *Elegia* is Lucerne blue twice-fired vitreous china; the bath the *Corwith*, either solid porcelain or enameled, in Lucerne blue. . . . Crane Co. is headquarters for *Bathrooms for Out-of-the-Ordinary Homes*. Write for the book of this title. And consult your architect and plumbing contractor about Crane quality and economy.

150  
Pounds Pressure



# CRANE



2500  
Pounds Pressure

FIXTURES, VALVES, FITTINGS, AND PIPING, FOR DOMESTIC AND INDUSTRIAL USE

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